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The Restoration Movement of the Nineteenth Century

BY

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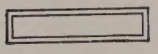

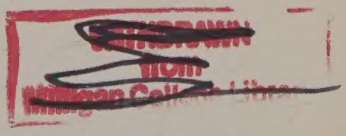

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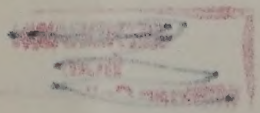

Dedication

To all who

Love New Testament Christianity

and who are

Laboring for Its Restoration

this volume
is lovingly dedicated by

The Author

59079

A FOREWORD

When one appears before an audience and asks a hearing he should be able to give good reasons for the request. This is a busy age, and we have no time to give to the man without a message. This is true alike of the preacher, the politician, the philosopher and the book-maker; hence the author feels it his duty, before asking the reader to go with him through the following pages, to tell him why they were written. They were written:

1. *Because we need a brief history.* Richardson's great work, "Memoirs of A. Campbell," a classic of its kind, and a book with a permanent place in literature, has 1,248 pages. The masses will not read it because of its size. Only the preacher and teacher, and not all of them, will read it. Moore's "Comprehensive History of the Disciples of Christ," of one volume, has 860 pages, and is therefore subject to the same objections. The demand is for a book not half so large as these, and yet sufficiently large to give a clear conception of this Restoration movement.

2. *Because we need a later history.* Richardson's "Memoirs" were written in 1868, almost a half century in the past, and we need the wonderful story of the almost half century since that time. A history of the United States covering only half of our existence, however valuable, must be supplemented by one of a later date.

3. *Because of ignorance concerning our mission.* Like every new movement in the history of the world, this one has been misunderstood and misrepresented.

Good men have failed to see our fundamental purpose, and, with clear consciences have condemned us. And in our own ranks we have been grossly misunderstood, which has greatly aggravated and strengthened the opposition without. Surely no good man with a clear conception of our plea can oppose it, for it is no more and no less than a plea for the restoration of the New Testament church in name, in ordinances and in life. This book aims to so blend brevity and fullness as to make it alike profitable to the busy outsider seeking information concerning us, and as a text-book in the home and in the schools for the education of our own people. It briefly sketches the church from the beginning at Philippi and Pentecost, and through New Testament history, and the bloody ages which followed, and through the period of the reformations which culminated in this Restoration movement. And it closes with "Our Position," by Isaac Errett, the best brief statement ever made of our plea.

The author is painfully conscious of the defects of his work—more so than any reader can possibly be—and yet he believes it has sufficient virtues to justify its publication, and so he sends it forth with the prayer that the Father may make it a blessing to every one who reads it.

DALLAS, Tex., Sept. 1, 1913.

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OUR POSITION.

(The best brief statement of the doctrinal position of the Restoration movement ever written is "Our Position," by Isaac Errett, founder *Christian Standard.*)

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Chapter II.—That in Which We Disagree with Them All.

Chapter III.—That in Which We Differ from Some, but Not from All.

Chapter IV.—Our Attitude on the Union Question.

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The Restoration Movement of the Nineteenth Century

CHAPTER I.

The Early Church.

Providential Preparation—Pentecost—Samaria—Paul—Cornelius—Antioch—Jerusalem Council—Prosperity.

The mushroom springs up in a single night, but it requires centuries to mature the oak. The church through which the world was to be saved was to accomplish her great work despite the greatest difficulties, hence she was not the product of a single year, or a single century, but the matured result of four thousand years. When man was banished from Eden because of sin the promise of salvation went with him in his lonely wanderings. This promise, though little understood, doubtless often cheered him in his hours of sadness. Soon the ark was prepared, and it defied the fury of the flood and saved all those who fled to it for safety. Abram is called away from his home to become the father of the faithful and the friend of God. Moses is raised up as the leader and lawgiver of Israel, and the chosen families are organized into a nation, which is secluded in the Holy Land and trained for its peculiar mission. The tabernacle and temple, with their bloody sacrifices and rich ritualism, are constantly pointing to the Christ on the cross. Prophets and poets, with glowing picture and stirring

song, keep aflame the fires of hope. John the Baptist, the picturesque and heroic herald of the King, with flaming message, announces the approach of his Master.

Then follows the personal ministry of the Messiah—a ministry of marvelous power, wisdom and tenderness—which is now nearing its close. With his disciples the Lord is in the coasts of Cæsarea Philippi, and he asks them as to the impression he has made on the world. They answer: "Some say thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." Bringing the question nearer home, he asked, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And seeing that at last they had grasped the true conception of his mission to the earth, he said, "Blessed art thou, Simon, son of Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16:13-18).

We call attention to two fundamental and kindred clauses in this great passage: the foundation and perpetuity of the church. The foundation was not Peter—poor, frail Peter—as many would have us believe, but it was the rocklike doctrine of his Messiahship: "Thou art the Christ, the Son of the living God." Paul, the greatest teacher of the apostolic college, so understood it, for he says, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). And as to the perpetuity of the church, it is declared in the phrase, "The gates of Hades shall not prevail against it."

The object of this volume is to trace briefly the history of this church from that day to the present time.

The world at this time was ripe and ready for the

coming of the Christ and the organization of the church. The Saviour appeared in "the fulness of time" (Gal. 4: 4); not a moment too soon, not a moment too late. Man often strikes too soon or too late, but not so God. All things were ready; and so strikingly so that it is impossible to regard them as mere coincidences. The only reasonable conclusion is that he had prepared the world for the coming of his Son, the upbuilding of the kingdom and the spread of the gospel.

This was clearly seen among the Jews. All their sacrifices acknowledging defilement and prefiguring purity looked to "the Lamb of God that taketh away the sin of the world." Their dispersion had carried them to the ends of the earth with their doctrine of the one God, and they had a synagogue in almost every important city in the world. Though a conquered people under Roman rule, they had sufficient freedom to spread the truth, but were so restrained by the strong arm of the law as to modify their persecutions. The bitter rivalry of Pharisees and Sadducees weakened them, and so tended to the same end.

It was equally manifest among the Romans. Rome was called the "Mistress of the World." From her seven hills she ruled all that part of the world bordering on the Mediterranean Sea. Peace was almost universal, and life and property had never been so secure. Rome was the great road-builder of her time. She needed good roads for her conquering legions; and these became highways for the soldiers of the cross. Ships of large dimensions had been established on the Mediterranean that grain might be shipped from Alexandria and Antioch, to feed the multitudes at home; and these also were made to bear the bread of life to hungry souls.

It was also visible among the Greeks. Her language

was the common medium of communication. It was not spoken by every one, but it was spoken everywhere. Thus the apostles, without learning a new language, could speak and write to all lands. No single item of the divine preparation was more useful than this. Greek philosophy, in many cases, in showing the absurdity of heathen beliefs, had paved the way to faith in the Christ.

"He comes," says Isaac Errett, "when the world is waiting for him with eager expectancy; . . . when the Roman civilization is sinking in its dotage, and with its departing the last hope of success in solving the problem of human regeneration; when human religions and philosophies have lost their inspiration, and over the ruins of ancient systems a shuddering skepticism dismally broods; when, from all quarters of the globe, men are looking with vague desire to the land of Judea for deliverance, and the wretched prodigals from all lands are sighing for a return to the Father's house." And Vedder well asks, "Who can resist the cumulative evidence that the providence of God marshaled the events of the world, and brought about these conditions that so powerfully promoted the preaching of the glad tidings of salvation through Christ?"

After the conversation at Philippi the Lord spoke plainly of his death. And soon he was arrested, tried by the Sanhedrin, and condemned for blasphemy; after which he was tried by Pilate, the Roman procurator, and crucified on a charge admitted by his judge to be false. On the third day he rose from the dead, and at intervals during forty days he appeared to his disciples, and then ascended to heaven, having commanded them to wait for power from on high, when they were to preach throughout the whole world to all men, to Gentiles as well as Jews.

Obedient to their Master, the disciples waited in Jerusalem until Pentecost, when the promised power came. Pentecost was the fiftieth day after the Sabbath of the Passover week, and came on our Lord's Day. This feast was known as "the feast of weeks," and "the feast of harvest," and "the day of firstfruits." But after the conquest of Palestine by Alexander and the introduction of the Greek language it came to be known as Pentecost (fiftieth), because it was the fiftieth day. This was one of the three annual feasts which all male Jews were required to attend.

After the descent of the Spirit the apostles were new men. Their ignorance gave place to light, their doubts to certainty, and their fear to courage. And Peter preached the first full gospel sermon ever heard by men, when three thousand sturdy Jews, with the blood of the Lord upon their hands, gave to him their hearts, and the church was organized (Acts 2:1-47).

In his last interview with the disciples the Lord gave them the order in which they were to proceed with their work: Jerusalem, Judea, Samaria, and the uttermost part of the earth (Acts 1:8). The enmity between the Jew and the Samaritan was intense, and it was cherished by the Jew for three reasons: The Samaritan was of a mongrel race; he repudiated all of the Old Testament except the Pentateuch; and he had a rival temple on Mount Gerizim. This sect, of about one hundred and fifty people, still exists. They live in the valley of Shechem between Mounts Gerizim and Ebal, and their city is Nablus. They have a high priest, and a copy of the Pentateuch, claimed to be the oldest in the world. When the church in Jerusalem was scattered abroad by persecution "they went everywhere preaching the word," and Philip found his way to Samaria, where he preached

Christ unto them; and many believed and were baptized, both men and women. This news, when it reached Jerusalem, naturally excited apprehension and alarm. Up to this time none but orthodox Jews had been received into the church; and few, if any, of the disciples understood that Christianity was a world-wide religion, without reference to racial differences. They thought all men were to come to Christ, but they were to come through a Judean way. Naturally, therefore, the apostolic college sent two of its members to inquire into the conduct of Philip. And when this committee, composed of Peter and John, had made investigation, they not only sanctioned the work of Philip, but as they returned to Jerusalem they "preached the gospel in many villages of the Samaritans" (Acts 8: 1-25). This is the first breach in "the middle wall of partition" which so long had separated the Jew from the rest of the world.

The original apostles were uneducated men, and since Christianity was for all classes, the Lord, in an extraordinary manner, called Saul (afterwards Paul) into his service, as one born out of due time. He was a scholar, able to cope with Jewish teachers and pagan philosophers on their own ground. He was also a genius of the highest order, and a man of dauntless courage. He was a great preacher, a gifted writer, a peerless leader, and his character was without blemish. He was to the infant church what Moses was to Israel—her leader, her lawgiver and her emancipator. Like Saul, Israel's first king, he towered head and shoulders above his fellows.

He had led the persecutions in Jerusalem and scattered the disciples like chaff before the wind; he had held the clothes of others while rougher men stoned Stephen to death; and he was on his way to Damascus

to continue his deadly work, when the Lord appeared to him, showed him the error of his way, and led him into the new life (Acts 9: 1-22).

Prejudice is a powerful foe of truth. When under its influence, we can easily see that which is not, but are blind to that which is. Peter heard the Lord (Mark 16: 15, 16) tell them to preach the gospel to all men; with John he had full knowledge of the story of Samaria; and he had doubtless heard of the conversion of the eunuch (Acts 8: 26-39); and yet it required a miracle to convince him that Cornelius, a Roman soldier of exceptionally good character, should be received into the church. He was a great and good man, but his Jewish prejudice blinded him to the truth. In order to remove his prejudice, the Lord, while Peter was on a housetop, praying and hungry, had a sheet filled with all manner of four-footed beasts of the earth and wild beasts and creeping things and fowls of the air, to descend upon him, and He commanded, "Rise, Peter; kill and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common" (Acts 10: 9-15). In the meantime Cornelius, by special revelation (vs. 1-8), had been instructed to send for Peter, who would tell him what he should do. And when the two met, and Peter heard the story of Cornelius, his prejudice took its flight and he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him" (vs. 34, 35). And he commanded him and his household to "be baptized in the name of the Lord."

Naturally this matter created commotion among the Jewish Christians, and when Peter returned to Jerusa-

lem they contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:1-3). But when Peter rehearsed the matter from the beginning, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life" (vs. 4, 18).

Much has been gained, but not all. The "middle wall of partition" again has been breached, and henceforth to deny a Gentile admission to the church will be a step backward. The church will never disavow the action of Peter, to whom the keys were given, and who has now opened the door of the church to the Gentiles as he did to the Jews at Pentecost. An element in the church, still blinded by prejudice, rekindled the fires of opposition and made much trouble, which trouble never died as long as this element lived.

Antioch, the rich capital of Syria, situated on the Orontes River, was one of the leading cities of the world, and the gateway of the East. From the founding of the Greek Empire in Asia to the building of Constantinople, Antioch was the Eastern metropolis. It had a population of a half million, and was beautified by both God and man. The site was one of the most picturesque in the world, and it abounded in splendid public works and works of art, built and selected by the Seleucid princes as the royal residence of their dynasty. It was the most cosmopolitan city of the world. Here all races mixed and mingled like the waters of the sea. The soil was very different from that of Jerusalem, and if Christianity could once get a foothold here it would reach all nations at a single place. "It was on the shores of the Orontes," says Renan, "that the religious fusion of races dreamed of by Jesus, became a reality." Important as was the conversion of Cornelius, it perhaps was not more

so in the fate of the new religion than was its introduction in this great city.

Our best blessings often come in disguise. The flower has to be crushed and gold has to pass through the furnace before the sweetness of the one and the value of the other can be realized. Persecution following the death of Stephen resulted in the conversion of Samaria, the salvation of the eunuch, the opening of the door of the church to the Gentiles, and now it leads to the unfurling of the standard of Prince Jesus in the city of Antioch, constituting the first vigorous onslaught of the church upon the Gentile world.

The story of the founding of this church (Acts 11: 19-26) is that while Philip was preaching in Samaria and Saul in Damascus and Arabia, and Peter in Lydda, Joppa and Cæsarea, others went north to Phœnicia, Cyprus and Antioch, and at the last place "a great number believed, and turned unto the Lord." And when Jerusalem heard of it she sent Barnabas, who exhorted the converts to cleave to the Lord. Soon he, seeing the importance of the field, departed to Tarsus and brought Saul, and the two spent a year with the young church, which became the second capital of the Christian world, says McGarvey, and the missionary headquarters of the apostolic age.

Here the disciples were first called "Christians." This being the first mixed church, composed of a great variety of people, it was necessary to have a name unobjectionable, and all-inclusive, and so this was given them. The church, the bride of the Lamb, having cleared the narrows of racial prejudice, and found her way out on the broad sea of life, takes the name of her husband (2 Cor. 11:2). As we follow her fortunes in this wider world, we wonder what would have been her fate, and what

name she would have worn, had she remained within the narrow limits of Judaism.

The old trouble manifests itself again. "Certain men who came down from Judea taught, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 10:1). Paul and Barnabas endeavored to stay the influence of this old error, but failed, when it was decided to refer it to the apostles and elders at Jerusalem.

This was a time of momentous importance. The essential issue was as to the perpetuation of the law of Moses in the church, and the same issue, strange to say, has continued to this day. The questions of infant baptism in the place of circumcision, and the Sabbath controversy, are samples of its modern-day existence. But after a full and free investigation it was decided that it was not necessary to obey the law in order to salvation (Acts 15:22-29), and Judas and Silas were sent out among the churches to acquaint them with this decision.

But this was not the end. It was only a lull in the battle. Their guns for the present were silenced, but long after (Gal. 2:4) they were heard again, when Paul characterizes them as "false brethren" trying to rob the church of her liberty in Christ and bring her into bondage.

But the success of the gospel was wonderful. The disciples believed it, and lived it, and preached it with burning zeal. The meat and drink of these consecrated heroes and heroines was to tell lost men of the salvation in the Saviour. In season and out of season, in public and in private, to great and to small, they told the sweet story of the cross. The first sermon won three thousand, another five thousand, and soon Luke ceases to enumerate them, but speaks of them as great multitudes, and a

great company of the priests became obedient to the faith, and it is supposed that the Book of Acts records the conversion of not less than five hundred thousand. Paul, not later than A. D. 65 or 70, said that the gospel had then been preached to every creature under heaven (Col. 1:23).

CHAPTER II.

Trials and Triumphs.

Jewish Sects—Jewish Persecution—Pagan Persecution—A New Ally—The Apologists—Victory—Ballard's Picture—Christian Schools.

The time to make or mar manhood is in its infancy. Satan knows this, and he always acts in harmony with his knowledge. He is the foe of the marriage vow and the enemy of childhood. The same principle is true in regard to all organizations and enterprises of men, and so we find him now trying to destroy the church in her infancy. In this effort he used both the sword and the pen.

The first conflict was with Judaism, which was divided into three sects: the Sadducees, Pharisees and Essenes. The Sadducees originated with Zadoc, about 250 years before Christ. They were not so numerous as the Pharisees, but were aristocratic, wealthy and influential. They rejected tradition, but strove to restore Mosaism. They did not believe in the immortality of the soul, and rejected the doctrine of angels and the resurrection. The Essenes, the smallest sect, originated about 150 B. C. Their teachings were a mixture of the Jewish and Persian. They held the sun to be a living being, and taught that virtue and vice were inherent in matter. They were monastic in life, and believed in a community of goods. The Pharisees, the largest sect, originated about B. C. 140. They were the teachers of the law and the friends of tradition, but narrow and bigoted. The Pharisees and Sadducees, sometimes

singly and sometimes combined, were the bitter enemies of the Christ and his church. The skepticism of one and the disappointment of the other tended to make them enemies of Christianity.

Soon after the organization of the church, "Stephen, full of faith and power, did great miracles and wonders among the people" (Acts 6:8), and then made an unanswerable argument in favor of his Lord, which so embittered them that they stoned him to death (Acts 5:57-60). And several years later Herod "stretched forth his hand to afflict certain of the church; and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also" (Acts 12:1-3). So bitter was this persecution that the Christians fled for refuge to Pella beyond the Jordan. And Paul, like his Master, was hounded by them wherever he went; and finally, when their power was beginning to wane, he was turned over to the Romans, who at last beheaded him. (See Acts 21:27-40; 26:30-32; 27:1-44.)

But Christianity soon spread beyond the boundaries of Judaism, and became a national question in the pagan world. In Rome, however, they were at first regarded as a new Jewish sect; and when, about the middle of the first century, there was trouble among the Jews, the emperor, Claudius, banished both Jews and Christians.

But their cup of iniquity was full, and they had to drink it. In A. D. 65 they rebelled against the Romans, and Titus was sent against them, and after a long and bloody resistance he captured and destroyed their city and beautiful temple in the year 70. Most of the people were slain, and the rest were made slaves; the Jews ceased to be a nation, and the bigoted and bitter Judaizing party came to an end.

But Christianity, because of its spirituality, was as unwelcome to the pagan as to these Jewish persecutors. A religion of sight and sense, and one which gave large liberty to the life of the flesh, was what they wanted, and they would brook none other; and so, when its true character was discovered, new persecutions began. Nero, that monster of cruelty, represented well the spirit of the opposition. He set fire to Rome, and for nine days the flames raged furiously. He charged the crime to the Christians, and was brutal and barbarous in his punishment of them. Some of them he had covered with pitch and burned alive, and others sewed up in the skins of wild animals and thrown to the dogs.

They were accused of almost every crime: disloyalty and immorality of every hue. All great calamities, such as earthquakes, drouths, pestilences and military reverses, were laid at their door. A popular proverb with them was: *"Deus non pluit—duc ad Christianos"* ("It does not rain—lead us against the Christians"). Tertullian, expressing the same thought, said: "If the Tiber overflows its banks, if the Nile does not water the fields, if the clouds refuse rain, if the earth shake, if famine or storms prevail, the cry always is, 'Pitch the Christians to the lions.'"

From the time of Nero, A. D. 64, to A. D. 313, when Constantine came to the rescue of the Christians, the persecutions were on a large scale, and they were fierce and cruel almost beyond description. These helpless disciples were bound in chains of red-hot iron; they were suspended in the air by iron hooks in their flesh; limbs were torn from their bodies; eyes were scooped from their sockets. They were burned at the stake, beheaded, crucified, buried alive and fed to the lions. But in the midst of all this, when a single word of recantation

would have brought relief, men, women and children vied with each other in heroic sufferings with their Lord and rejoiced in his name.

How many perished during this time we will not know until the books are opened at the judgment day, but probably they numbered a hundred thousand or more.

By the beginning of the second century it was clear to the thoughtful among these enemies that the sword alone would never overcome Christianity. It was like fighting fire with a flail—it scattered the sparks over a wider area; and so the pen was called in as an ally, and for two hundred years these combined powers waged the war. But the progress of Christianity could not be stayed. The stroke of the sword was met by non-resistance and ceaseless evangelization; and, as in the beginning, those "scattered abroad went everywhere preaching the word." And in literature there arose master minds who so boldly arrayed the facts and philosophy of the case that the pagan temple and its worship were shaken to the very foundations.

Both Greek and Roman writers rushed into the conflict with courage and confidence. Tacitus said Christ founded a little sect, whose teachings were filled with deadly superstition, and whose founder died between thieves at the hands of Pontius Pilate. Juvenal sneered at the whole thing, especially their reverential gaze into the heavens. Lucian rejected all religions, and Christianity was dumped in a common vortex as needless and worthless. He called Christ a magician, and made sport of the story of Jonah, of Christ walking on the waves, and of John's description of the New Jerusalem. Celsus was strong and bitter. His Platonic philosophy had led him to believe in a chief deity, providence and the immortality of the soul. But he seemed to lose sight of

these cardinal principles in his assault upon the Christian system. He attacked the Old Testament, but his main onslaught was against the character and career of the Christ. Porphyry contended that the pagan world furnished magical characters superior to the character of Jesus, and that the gospel story was full of irreconcilable contradictions.

These leaders were followed by a large number of weaker men, and the battle covered the whole field. All forms of literature—logic, satire, fiction and poety—were used in the attack, but in vain. Error can not successfully compete with Truth, and Right must ultimately overcome Wrong.

The reply to these attacks is called the *apology,* and the writers *apologists.* This is because the Greek word *apologia* meant a work of resistance. But the work of these men meant much more than a defense. They not only met the arguments of their enemies, but they captured their works and weapons and followed them in hot pursuit. The apologists, according to the language used, were divided into two classes—Greek and Latin. The Greeks belonged mostly to the second century, and their work was largely defensive. The Latins belonged in the main to the third century, and they were aggressive. Like the true Roman soldier, they were not content to hold the fort, but would drive the enemy from the field. They would "carry the war into Africa."

Among the Greek apologists we find Aristides proved that Christianity was superior to all the best systems in the classic world, and therefore should supersede them all. Justin showed that Christians were loyal citizens, that pagan philosophy was full of falsehood, and that the Scriptures were the only source of truth. Tatian showed the absurd origin of the Greek religion. Clement

showed the utter emptiness of all pagan philosophy. Origen wrote eight books, covering substantially the same ground covered by Clement.

Among the Latins, Tertullian stands first. His "Apologeticus," written about the year 200, is the masterpiece of its kind in the early church. He was brilliant and powerful. He exalted the supernatural in the Christ, and he showed that persecution was a blessing in disguise. Cyprian wrote fifty years later, and his exposure of idolatry was merciless and unanswerable. Arnobius, in 297, surpassed all others in his use of the miracles as a basis of argument.

When the long, hard battle was over, none could doubt that the Christians were victorious. Wordsworth's description of the overthrow of the Druids of Britain,

> "They came—they spread—the weak, the suffering, hear;
> Receive the faith and in the hope abide,"

may well be applied here. The same is true of Tertullian's defiant declaration addressed to the whole Roman world: "We are of yesterday, yet we have filled your empire, your cities, your islands, your castles, your towns, your assemblies, your very camps, your tribes, your companies, your palaces, your senate. Your forum and your temples alone are left you." And the dying words of Julian are not more dramatic than true: "Thou, O Galilean, hast conquered, after all!"

Ballard puts the case truthfully and forcefully: "If we can imagine a lion, a tiger and a wolf uniting in desperate effort to destroy a lamb, and failing, we should have but a fair parallel to that which actually happened at the commencement of the Christian era. The practical alliance between Jewish hate, Roman might and Greek subtlety against the infant Christian faith is absolutely without parallel in history."

If we would have further proof of this great victory, it is found in the existence of the Christian schools of that day. Christianity is a child of the light. It did not sneak into the world between two days, but came boldly at noon on its brightest day. "This thing was not done in a corner," declared Paul in his speech before Agrippa. It flourishes best in the light, and is always the friend of the school. The Jews had their schools of the prophets, and the Christians must have theirs. Jewish and pagan thought could be met only by a cultured ministry. This was a day when every inch of ground was contested by a brilliant foe, and the man to succeed had to know not only the truth he would defend, but the error he would assail; for he who knows but one side of a case does not know that.

As early as the middle of the second century there were three great schools, the most important being in Alexandria. When Athens lost her literary prestige, this city became the center of the philosophical culture of the world. For two hundred years the currents of thought from the East and West met and mingled here, and Alexandria was the first field of the battle between Christianity and pagan learning, with victory on the side of the Christ. The school was founded by Pantænus, and numbered among its friends Clement, Origen and Dionysius.

The school of Asia Minor was unlike that in Alexandria in that it had not so much a geographical center as a group of theological teachers and writers scattered throughout the land. Much of Paul's ministry was spent there, which accounts for the general activity of Christian thought throughout its borders. Among the leaders at this time were Polycarp, Papias and Irenæus.

The African school was located at Carthage, and this

city, rather than Rome, gave color and form to Latin Christianity. Among its leading spirits were Tertullian, Commodianus and Arnobius.

The influence of these schools can never be told, for it reached the uttermost limits of the Christian world. Strong men from the most distant regions came to them, drank in their spirit, and then returned home, or entered new fields to tell the story of the Cross to dying men.

CHAPTER III.

The Dark Ages—I.

Constantine—Union of Church and State—Development of the Pope—Centralized Power—The Inquisition—A Word of Warning.

"The Dark Ages" is a familiar phrase, but not very definite as to duration. It is generally made to include the thousand years between A. D. 400 and A. D. 1400. The term, as applied to the literary world, may be misleading. There was no such ignorance as one might imagine. And yet, when compared with the classic period which preceded it, and with the development of modern times, it was a day of darkness. Art and literature waned greatly, and mental activity bordered on stagnation. But in spiritual things the phrase can not be exaggerated. The church degenerated and morals and ethics suffered greatly. The "letter" was never more carefully observed, but the "spirit" was absent. The externals of worship were prominent, but the inner life was weak unto death. The Book was closed to the people, and its teachings and ordinances were ignored and corrupted. The authority of God was rejected and that of the Pope substituted. And it was a day of martyrdom, and the blood of the saints was poured out like water.

Early in the fourth century a great change occurred in the outward relations of the church. There was a lull in persecution, and a revolution in the imperial policy was at hand, and the day of complete liberation to Christendom was dawning. This was brought about by

the military success of Constantine, who was called from the head of the army in Britain in 306, to succeed his father, Augustus Constantius, as the Roman emperor. In 312 he defeated and destroyed Augustus Maxentius in battle. Tradition says that before this battle he discovered in the heavens the sign of the Cross, with the inscription, *"In hoc signo vinces"*—"By this conquer." He interpreted the sign as a voice from heaven in favor of Christianity, and henceforth avowed his faith in it. The cross in all his subsequent wars was never absent from his banners. But by many it is thought that his conversion was born of policy rather than principle: it was a shrewd method to attract Christians to his support. He revoked the policies of his cruel predecessors, and made many concessions to the new faith. In 313, by royal edict, he made Christianity one of the legal religions of the empire. And ten years later, in 323, he made it the state religion throughout his dominions.

A sigh of relief and a song of joy came with the day when Christians could worship their God in the open without the fear of the sword. But it was an evil day, and fraught with far greater danger than that of the sword. It was an error well-nigh fatal, and the ebb-tide of the church began. The union of church and state was an unholy marriage, and so the poor church, like one diseased, lost her vitality, and became an easy prey to external persecution and internal decay. Her candlestick was removed, and she lost her light. Her brave men, who once thundered against sin, were fed to the lions or burned at the stake, and their timid followers sought safety in the caves of the earth. This unholy alliance produced a progeny of evils which cursed the church for a thousand years: superstition, the Papacy,

purgatory, the confessional, moral corruption of the priesthood, ignorance of the masses, the selling of indulgences, etc.

The positions of Christianity and the old heathen religions were reversed. Favors were showered upon the former, but withheld from the latter. In return the emperors expected, and generally received, co-operation from the clergy and their flocks. These emperors called themselves "bishop of the bishops," and often "universal bishops." Usurpations popular with the popes in later years were, with little or no resistance from the church, assumed by these men, and the church thus early began to model her government after the government of Rome.

The New Testament church was as simple in its form of government as it was in its faith, but corruption began early in both the faith and polity. The presbyter or bishop was the twofold title of a single office. But a change, rapid and deadly, soon took place. We find these two titles representing two offices, the bishop being superior to the presbyter. Just how this happened we do not know. The churches had a plurality of presbyters, elders or bishops, and it is probable that one of these by seniority, or strength of character, became leader, and a special designation became necessary, and they called him bishop. But at first he was the bishop of a single church. In the days of her purity each church always had a plurality of bishops, but no bishop had a plurality of churches. This point marks the beginning of her downfall, and her restoration is impossible if it begin not here.

Another stage in this development probably came with the growth of the churches in the great cities. These large congregations would send out preachers into the adjacent country, and the churches organized would

naturally come under the authority of the mother church and her bishop. And in process of time the churches of a state or territory were formed into a large ecclesiastical body, and they met at certain times to consider their general interests. At such gatherings the chief bishop would be called to preside. These assemblies were called councils or synods, and the laws they enacted were called canons or rules. These synods wrought great changes, and did it rapidly. They curtailed the privileges of the people and increased the power of the bishops. But these men were wise enough not to assume at once all the power with which they were invested. When they first appeared in these councils, they modestly claimed to be simply the delegates of their respective churches, and acted only in their name. But this humble tone and modest claim were temporary, and in their place were words of authority and acts of law, and they boldly proclaimed that Christ had empowered them to prescribe to the churches *authoritative rules of faith and practice.*

The next step was the abolition of the equality which in the beginning existed among the bishops. In these great assemblies they needed a head—some one with supreme power and authority, like unto the emperor on his throne—and they found him among the metropolitan bishops. The word *metropolitan* is not heard until after the Council of Nicea, in 325, but the idea is older. The cities were radiating centers from which preachers were sent into the regions round about. Such a city was regarded as the maternal city of the territory thus evangelized. Rome, for example, was the maternal city of the church in Italy. The bishop in such cities was the metropolitan, and was held in peculiar reverence. He was invested with important rights. He could convene synods, preside over them, and see that their decrees

were enforced. There were six of these high dignitaries —one each in Rome, Antioch, Jerusalem, Alexandria, Ephesus and Corinth.

But this was not enough. It would not do to have six heads to one body, and hence the patriarchate, a higher office than the metropolitan, was created, and four of these high officials came into being—at Rome, Alexandria, Constantinople and Antioch. This was modeling after the Roman Empire, which was divided into four prefectures. The patriarchs consecrated all bishops and had general supervision of spiritual matters, including the court of final appeal, and could have representatives at foreign courts.

Only one more step was necessary, and that was soon taken; for much had already been done to make the Roman bishop chief among the bishops. The church at Rome was a famous church; and after the destruction of Jerusalem it was claimed to be the oldest apostolic church. The claim of Rome for supremacy was twofold: (1) That Christ had made Peter chief of the apostles by giving him the keys of the kingdom; (2) the tradition that he was the first bishop of Rome, which, though without any substantial proof, was generally accepted in the church. Leo (440-461) pressed these claims with such vigor and force that he is often called "the first of the popes." He claimed that all councils were subordinate to the successor of Peter. Other bishops were ordinary, but he was extraordinary; their authority was limited; his was universal. And he obtained from the Emperor Valentian an edict requiring all the churches in the West to submit all matters to the bishop of Rome, whose decision was final.

This high claim brought on a hard-fought battle. Cyprian argued that all bishops were equal and the

church was a unit. Origen said: "If Peter is the only one on whom the church is built, what becomes of John and the other apostles? Is Peter the only one against whom the gates of hell should not prevail?" Irenæus added his great strength to that of Cyprian and Origen, and yet without avail. The tide Romeward moved steadily on. The Emperor Justinian, in 533, conferred the title "Lord of the Whole Church" on the bishop of Rome, which was the capstone of Papal dominion, and the end of religious liberty. Mr. Campbell, in his debate with Purcell, affirmed that the first pope was crowned in A. D. 606. But the dogma of infallibility was not decreed until the Vatican Council in 1870. This was a most absurd proceeding, truly. Imagine a company of blind men decreeing that one of their number had vision, and you have the parallel of a council of fallible men decreeing that one of their number was infallible.

In the work of Rome we see the danger of centralized power. When Jesus announced that all power on earth and in heaven had been given him, the world should have shouted for joy, for his perfect wisdom secured its proper use, and his perfect purity saved it from abuse. Not so with man, for neither his wisdom nor his purity is perfect. When he holds power long and easily he is apt to become more corrupt and oppressive. This is visible to all in the commercial and political world, and it should be equally plain in the religious world. This is why each church in the beginning was a little government within itself. Mosheim says: "Each Christian assembly was a little state, governed by its own laws." But in process of time all this was changed. Rulers, after long service, forgot they were servants, and became masters—cruel masters—and ruled with a rod of iron. The independence of the local congregation

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departed, and all was ruled and ruined by a mammoth organization. And the church of to-day should not lose this lesson. Man is now as he was then, and therefore the danger is the same. Let us co-operate in all good works, held together by the law of love; but never surrender to any convention or council the liberty wherewith the Lord has made us free. When, for example, a missionary society adds to its legitimate work that of a pulpit-supply company, ousting men who will not do its bidding, and giving their places to others who will, it is time to call a halt; and when it presumes to legislate on questions of doctrine, and other kindred matters, the day of its usefulness is gone, and the day of danger has arrived, and it should be dissolved.

Rome, once enthroned in power, began a period of persecution, under the guise of Christianity, more terrible than ever disgraced the annals of paganism. With sword and torch she would destroy all who refused to bow to her the knee. We have space for only a glimpse of her work in connection with the Inquisition, an ecclesiastical court officially styled the Holy Office, for the detection and destruction of heretics. In our favored land, where the Pope has no such power as he then had, it is difficult to believe in the tyranny of his dominion at that time. This terrible tribunal defied every principle and every form of justice. Its work was all done in the dark. It loved darkness rather than light because its deeds were evil. Its victim was seized in secret, tried in secret, and was never permitted to see the face of friend or foe, court or council, and was kept in ignorance of the charge against him. If he hesitated to criminate himself, he was tortured unmercifully. From the hour of arrest till the hour of execution he never saw the light of day. On one occasion a beautiful Jewess of seventeen

years was led forth to execution. The queen was near the scaffold, and the poor girl appealed to her: "Great Queen, will not your royal presence be of some service to me in my miserable condition? Have regard to my youth; and, oh! consider that I am about to die for professing a religion imbibed from my earliest infancy!" The pathetic appeal touched the heart of the queen, but even she dared not interfere in behalf of one who had been declared by this court a heretic.

The massacre of Saint Bartholomew is a well-known example of these persecutions. It was an organized slaughter of the French Huguenots, when thirty thousand were slain. The bodies were thrown into the rivers until they looked like streams of blood; and blood also flowed in the streets. The massacre started in Paris, but extended to all the near-by provinces. At Orleans one thousand were slain; at Rowen, six thousand, and at Lyons, eight hundred. At Augustobana, the people, hearing of the massacre at Paris, closed the gates that no Protestant might escape, and every one was murdered.

In the thirteenth century, when the Pope was at the summit of his power, he was independent of all kingdoms, and ruled with a force never before or since seen in a single scepter; and, unlike other scepters, he ruled over both body and soul. The victims of his savage reign were counted by the hundreds of thousands. And when we add to those who were murdered the long list who perished in dungeons and those who died of broken hearts, the numbers are beyond register.

But, in spite of all this, and a volume more of the same kind, there are many who will regard the writer as an alarmist, and assure us that there is no danger. They would have us believe the Pope has neither the power nor the desire he had then. To all such let it be

said that if we would see the lion as he really is, he must be seen in the jungles, where he is monarch of all he surveys, and where none dare molest him, and not in the cage, where his powers are limited and his fierce spirit for the time is curbed. Even so, if we would see the Pope as he really is, we are to look at him when it was his will and privilege to put forth his full power; and not to our land, where it is his wisdom, because of a lack of power, to do otherwise, that he may lull us into the belief that his presence here is to help, and not to harm; that he would not, if he could, repeat the history of Italy, France and Spain in our own beloved America.

CHAPTER IV.

The Dark Ages—II.

The Vallences or Valdenses—Peter Waldo—The Paulicians and Albigenses—The Waldenses—Colonel Beckwith.

In tracing the history of God's people onward for many years, the light is dim and the work is difficult, but it is clear enough to reveal in outline a most thrilling story.

The persecutions of the second, third and fourth centuries drove the faithful from their pleasant and fertile homes in sunny Italy to the wild and desolate regions of the Alps. Here, shut out from the rest of the world, the natural result would be little change on their part. The teachings and practices would be handed down from father to son so that each generation would be a faithful reflection of the one just before it. The Cottian Alps, where these trembling saints found protection from their foes, like a land-locked harbor, shielded them from the fury of the storm that raged without. When the Gothic nations, like an avalanche, descended upon Italy, it seems that they came either by the Rhætian or Julian Alps, and never by way of the Cottian Alps. Thus the Father, as with Elijah in the cave, saved them from the fires and winds and earthquakes without. By the later writers these people are called Vallences or Valdenses, because of their home in the Alpine valleys. As late as the thirteenth century these designations were retained and cherished by a pious people, because they were descriptive of their early local life.

These people made the lofty claim of having always maintained the pure doctrine of Christ and his apostles, and declined to be called a reformed church, saying they had never needed reformation. And this claim, so far, at least, as antiquity is concerned, finds strong confirmation at the hands of their enemies. About the year 1630 Marco Aurelio Rarenco was employed to make a strict investigation concerning them; and his researches led to the production of two volumes, one published in 1632 and the other in 1649. In the first he admits that the Valdenses were so ancient as to afford no absolute certainty as to the precise time of their organization.

Until the time of Peter Waldo, the rich merchant of Lyons, about 1160, the Waldenses clung close to their homes in the mountain fastness of the Alps, mingling only slightly with their neighbors in the near-by lowlands. But, with his coming, a new impulse was given them, and new efforts were put forth to spread abroad the teachings of their Master.

The conversion of this illustrious reformer bears a striking resemblance to the conversion of Luther. Luther was a Papist from birth. When twenty years of age, having finished his course of philosophy at Erfurt, he was one day walking with an intimate friend in the fields. Suddenly a violent thunderstorm came upon them, and his companion was stricken dead by lightning. The awful catastrophe had a mighty effect on the mind of the future reformer. He resolved at once to withdraw himself from the world and enter the monastery of Erfurt. His father protested, but in vain. The son was inflexible, for he believed the sad incident the voice from heaven, calling him to what he regarded the holiest of earthly lives—monasticism—and so he took upon himself its vows.

Peter Waldo on a public occasion was once assembled with a company of wealthy and distinguished citizens, when one of the number suddenly dropped dead. Peter was impressed much as was Luther; but the immediate result was entirely different. He was not a student, like the young German scholar, and hence the idea of a secluded life of meditation and prayer did not occur to him; but, being a business man, his thoughts naturally assumed a businesslike and practical cast; and so he determined to distribute his wealth among the poor, and devote himself henceforth to the propagation of the gospel. He had the Scriptures translated into the language of the people, and with marvelous success he rallied them round the cross. He was specially severe in his denunciations of the Roman Church, calling it the Babylon of the Apocalypse, and warning his hearers against her abominations.

Under the name of the "Poor Men of Lyons" he organized a special order of preachers and missionaries, who, instead of resting quietly at home enjoying their religion among themselves, should go forth like the early church, bearing the glad tidings to the uttermost parts of the earth.

About the middle of the seventh century, Constantine, a native of Armenia and an inhabitant of Mananalio, received from a deacon returning from captivity in Syria, whom he entertained in his home, a present of two valuable books, one containing the four Gospels and the other the fourteen Epistles of Paul. They were prized by him very highly, and he read them with a relish characteristic of a strong soul hungering and thirsting for light. They completely revolutionized his thought and life. And, being a man of noble type, he was unwilling to hold his new treasure alone, and so,

with burning zeal, he began to share it with his neighbors. They also greatly appreciated it, and converts in large numbers gathered about him. A new church, founded on the principle of reformation, was organized. This church, probably because of admiration for the great apostle Paul, called themselves "Paulicians."

Their Bible was soon enlarged by the addition of the Book of Acts, the Epistles of James and Jude, and the three Epistles of John; so that, with the exception of Peter's Epistles and Revelation, their New Testament was complete. They seem also to have possessed the Old Testament.

The more they knew of their Book, the more they imbibed its spirit, and the more zealously and successfully they made it known to others. Like its Christ and the primitive Christians, they became missionaries indeed. And their success was not confined to those of the humbler walks of life, but many monks and priests joined their number.

They not only taught the truth as they found it in the Scriptures, but they boldly assailed popular error standing in the way of the truth. They renounced the Catholic teachings concerning holy wood and holy water, and transubstantiation, and the worship of the Virgin and the saints; and they contended that the Bible ought not to be locked in the hands of the priesthood, but should be accessible to all. They denied the supremacy of Peter, and defied his pretended successors. They strove to walk in the way of the early church.

It was not strange that such teachers and teaching should arouse the fury of Rome. She already knew how to burn offensive literature, and to slaughter without mercy those who dared to oppose her sway; and accordingly a bloody persecution was inaugurated against

them, and many were sawn asunder, or stoned to death, or burned upon huge funeral piles.

So bitter and relentless was this persecution in the East, that the poor Paulicians finally decided to flee into the West, and about 755 A. D. the first deputation departed. These were quickly followed by others. They passed over from Asia into Thrace and Bulgaria. But, like Noah's dove, they found no rest for the soles of their feet. The fires of persecution from Constantinople were as furious as those from which they fled. However, some of them refused to go farther, and remained there in spite of oppression. But others pressed on westward into Germany, Italy and France. Here they were designated by a variety of names, the most prominent of which was Carthari, or Puritans. But soon they settled in large numbers about the city of Albi, and hence they received another, and more popular, name—Albigenses. Southern France proved to be a congenial clime for the tired pilgrims. The hearts of the people, warm like their southern sun, opened in sympathy to receive the persecuted foreigners. In fact, it can be said to the everlasting glory of this section of Europe, that it had, since the second century, been inclined to the New Testament idea of religion.

The prosperity of these zealous religionists was so great that, in the early part of the eleventh century, Rome began heroic measures for their destruction. The Pope, like Pharaoh when noting the rapid increase of the Jews in the land of Goshen, was afraid of them, and he determined to destroy them. But his persecutions, as in the case of the Egyptian king, and also in the history of the early church, utterly failed. Christ was with his people, and the spirit of martyrdom prevailed gloriously, and, with Paul, they regarded it a great honor to suffer

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for their Saviour. They approached the places of torture and death, not with saddened faces and lagging steps, but with alacrity in their movements and with songs on their lips.

But their enemies, strong and cruel, were not to be outdone. And in 1209, a formidable army, led by Simon, Earl of Montfort, was hurled against the heretics, for the purpose of extirpating them from the face of the earth by fire and sword. This bloody war, with a barbarism worthy of the most brutal savagery, was carried on for several years. Finally, when further resistance seemed impossible and unprofitable, large numbers of the persecuted, about the middle of the fourteenth century, emigrated, and took up their abode with their brethren, the Vallences of the Cottian Alps, in the valleys of the Piedmont. From this time on the Albigenses seem to lose their identity. Even their name disappears, and they are gradually absorbed by their sister church, the Vallences. This was a natural result. Their faith was substantially the same, their persecutions were akin, and mingling constantly with each other in local life, like kindred drops of rain, they blended into one, and the united body might be called "The Church of the United Vallences and Albigenses."

And here under the shadow of the Alps, we can trace, perhaps more clearly than at any other place on the earth, the visible line of apostolic succession from the second century to the Lutheran Reformation of the sixteenth century, and so find fulfilled the precious promise: "The gates of Hades shall not prevail against it."

History affords no brighter example of the true hero and heroine than the story of the Waldenses. It reads like romance. And never, while man appreciates valor in defense of home and liberty, and faith in the midst

of the most severe trials, will we lose interest in the noble martyrs, the actors in this bloody drama.

Their home on the large map before me is a little green spot which could be covered by the tip of the little finger. It is in the northwest corner of Italy, under the shadow of the Cottian Alps, at the point where these mountains separate Italy and France. It is only eighteen by twenty miles, but fertile, beautiful and romantic. It is composed of three main valleys, and several smaller ones, each well watered by a mountain stream, all of which flow into the river Po. Many of the mountain-sides are terraced with rich soil carried up in baskets, and the rest furnish grazing for their cattle.

This charming place for thousands of years has been both a home and a fortress for these people. They think it was designed of God for this special purpose. They apply to themselves Rev. 12:6: "And the woman fled into the wilderness, where she hath a place prepared of God." They make a similar application of Ps. 11:1, "Flee as a bird to your mountain," and claim as David had to fly to the hills for safety, so have they. Leger, their historian, says of it: "The Eternal, our God, who destined this country to be the special theater of his marvels, and the asylum of his ark, has naturally and wondrously fortified it." And many have been the times, when their foes have been hurled back by these heaven-built battlements, that they could sing:

"For the strength of the hills we bless thee,
Our God, our fathers' God!
Thou hast made thy children mighty—
By the touch of the mountain sod.

"Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
Our God, our fathers' God!"

The origin of the Waldenses has long been a fruitful source of contention. They claim to have existed since the origin of error in the apostolic age, and that they fled for refuge from the early Roman emperors to these mountain fastnesses, and all through the Dark Ages have striven to preserve the gospel in its purity. Milton sings of them as having

> "Kept Thy truth so pure of old,
> When all our fathers worshipt stocks and stones."

Others dispute this claim, and argue that their origin is of comparatively recent date. Perhaps we will never have the full light on this question; and this because of three facts: first, in the beginning they produced very little literature; second, their enemies destroyed not only the people, but also their writings; and, third, being heartless enemies, they have concealed every fact that reflects their glory, and magnified every one which would injure their good name. As for ourselves, we incline to the claim of the Waldenses, and believe that there has never been a time when God was "without a witness," though often these witnesses, like the seven thousand who did not "bow the knee to Baal," were hidden away in the mountains and caves of the earth; and that these people, above all others, have a right to this lofty claim. They were not always known by the same name, as we have already shown, but like small streams of truth, at various times and places, and with various designations, they at last flowed together in a common channel, known as the Waldenses.

Teofilo Gay, D.D., one of the highest authorities on the subject, claims that, so far as modern history is concerned, their origin is to be found in three kindred, but independent, movements, during the fifty years intervening between 1110 and 1160, at Toulouse, Brescia and

Lyons, and were designated respectively "Albigenses," "Poor Men of Lombardy" and "Poor Men of Lyons;" but soon after 1170, owing to Roman Catholic persecution, they became one body, known as Vallences or Waldenses. The leader of the first movement was Peter De Bruys, a converted priest, who was wonderfully successful, and who has the honor now to wear a martyr's crown. The leader of the second movement was Arnaldo da Brescia, a powerful political and religious reformer, who also sealed his faith with his blood. The leader of the last movement, whom the Waldenses call "not the founder, but the reformer of our order," was Peter Valdo, or Waldo, a brief sketch of whom has already been given.

The Waldenses are a distinctly Bible people. In "The Noble Lesson," a poem of five hundred lines, one of their productions, are some phrases familiar to, and popular with, our people. "Scripture speaks, and we ought to believe;" "Every one ought to believe, for the gospel has spoken;" "Whatever is not enjoined in Scripture is to be rejected; and those only are lawful church ordinances or ceremonies which can be traced back to the period of our Lord's ascension." These bear a striking resemblance to the slogan of our fathers: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." They gave much time to memorizing the text. Entire books of the Old Testament, and all of the New, were often thus stored away in the mind. And the moral life was high. They placed special stress on truthfulness. One of their enemies said of them: "They may be recognized by their manners and speech. They are law-abiding and modest; they shun display in dress; they work with their hands; they content themselves with simple necessities; they

frequent neither drinking-shops nor dances; they avoid getting into a passion; they find time for reading and teaching; their speech is sober and modest, avoiding all bad and silly language." Their religion was of a rigid type, somewhat like our own New Englanders when they gave us their famous "blue laws." But the warm blood of the South was in their veins, which gave to them the geniality of the Italian clime.

Had Rome been wise she might have retained Peter Waldo and his army of enthusiastic itinerant preachers, and his great benevolent work, in her fellowship. But at the first they rejected three of her favorite doctrines —purgatory, indulgences, and masses for the dead—and such effrontery and heresy must be punished. To Rome disobedience was the blackest of sins and the foulest of crimes, and no virtue, however pure, and no benevolence, however Christlike, could atone for it. And so Peter, who was anxious to labor within the church, found that there was no place for him there, and he and his friends, branded as schismatics, had to go out into the world.

The burning bush of the wilderness is a fit symbol of the Waldenses in their mountain home. Here they passed through not less than thirty bloody persecutions. In 1484 Duke Charles I. led the first attack, but this was so light, compared with what followed, that it scarcely deserves to be mentioned.

In 1491 the Popish leader, Le Noir (the Black), a giant in stature, attacked them with a force of regulars. The Waldenses, though as brave soldiers as ever faced a foe, were poorly equipped for the conflict, their weapons being bows, spears and pikes, and for an armor they only had bucklers of chestnut bark covered with skin. But they had the advantage of position. The

only approach to them was through a narrow path, flanked on one side by unscalable walls of rock, and on the other by a violent mountain torrent. Le Noir, like Goliath of old, reviled his despised enemies, and threatened them with speedy destruction. The only answer he heard was the pleading tones of a woman, crying, "O God, help us!" Just then the boasting bravado, from some cause, lifted his armor, when an arrow from the bow of Pierre Revel pierced his forehead between the eyes, and he was instantly slain. A panic followed, and the Waldenses gained a glorious victory.

The sixteenth century has been called "one long butchery," when the harlot of Revelation made herself "drunken with the blood of the saints" (Rev. 17:6). The heart shudders at the long list of barbarities endured by these people. Fines, exiles, imprisonments, tortures, horrid mutilations, and death with fire and sword, were visited upon them. Many of the poorer people were doomed to the galleys, the richer ones were robbed, some were butchered in their homes, and many fled to the caves of the snowy mountains, where they perished with cold and hunger.

But the bush, though thus furiously burned, was not consumed. God raised up valiant leaders for the help of his people in their hours of peril. One of these was Janavel, a native of the valley of Rora. He saw an army of nine hundred enter the valleys, and plunder and burn their homes, and drive off their cattle. He had only a little band of braves numbering eighteen. He first led them in prayer to God, and then fell upon the foe with such fury that the old promise, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. 26:8), was gloriously fulfilled. Another attack was made by eight thousand

men; but they, too, had to flee like chaff before the wind. But finally a vast force of ten thousand assailed them simultaneously from three sides; and when human valor could do no more, Janavel led his little band into the mountains, leaving his wife and children captives in their hands. An awful massacre followed, but his loved ones were spared. He was soon informed that they were prisoners, and that if he did not surrender and renounce his faith they would be burnt alive. It was a terrible dilemma for the loving husband and father, but God gave him power to return this noble answer: "Your threats can not make me renounce my faith; they only confirm me in it. Should you cause my wife and daughters to pass through the fire, it can but consume their mortal bodies; their souls I commend to God, trusting that he will be gracious to them and to me, should it please him to let me also fall into your hands." With his infant son in his arms, he crossed the Alps into France, where he raised a little army of five hundred, with which he hurled the cruel invaders from his home.

By this time tidings of this horrible history had reached all Europe, and Cromwell, through Milton, his famous secretary, issued a protest to Louis XIV. of France. He also proclaimed a fast, and took an offering for the sufferers which amounted to almost $200,000. As a result, peace was concluded on Aug. 18, 1655. Janavel's gun can be seen to-day in the Waldensian museum at their capital, Torre Pellice.

Let us turn away from this frightful picture and look upon one of the most fascinating in history. John Charles Beckwith was born at Halifax, N. S., Can., in 1789. He came from an honored family. When only fourteen years of age he entered the English army, and

soon saw much active service. At Waterloo he had four horses shot under him; and one of the last cannon-shots from Napoleon's retreating lines wounded him in the left leg, and three months later his limb was amputated. Had the Waldensians known of the good in that shot for them, a shout of praise, long and loud, would have gone up to God. For bravery on that gory field Beckwith, though only twenty-six, was made a lieutenant colonel. And could he have continued in the service he doubtless would have reached the highest place in the army. But the Lord had other and better work for him: He would make of him a soldier of the cross. During his long convalescence he was brought face to face with his spiritual condition, and finally gave his heart to God.

Several years later, in 1827, while on a visit to his old friend and commander, the Duke of Wellington, he chanced to see Dr. Gilly's book on the Waldenses. Strange to say, he had never heard of these people before. The thrilling story took hold of him immediately, and with the promptness of a soldier he resolved to see for himself a people whose romantic history he had found so fascinating. As a result of this visit he determined to devote the remainder of his life—twenty-six years—to their good. And God has blessed them through him marvelously.

CHAPTER V.

Reformers.

Wyclif—Huss—Savonarola—Luther—Knox—Calvin—Wesley.

The five hundred years (1400-1900) was made famous by reformers. Strong men took their lives in their hands in their struggles to deliver the church from the iron grasp of Rome. "The perversion of the gospel," says Lappin, "came by the usurpations of men ambitious for self; the Reformation came by heroic sacrifices and determined contentions of men ambitious for Christ." We next note a few of these men:

1. *Wyclif.*—John Wyclif, a celebrated London preacher and scholar, was born about 1324, during the reign of Edward II. He was called the "Morning Star" of the Reformation, because, like John the Baptist, the forerunner of the Christ, he heralded its coming.

The first thing to give him prominence was his defense of Queen's College, Oxford, against the begging friars. These friars taught that Christ was a beggar, and his disciples were beggars, and therefore begging was a Bible doctrine. Wyclif despised the lazy lives of these men, and showed that such lives were a reproach to both the church and the world. But he did not stop here. Becoming convinced of the errors of Rome, and the rottenness of the monastic agents, he determined to expose them. He lectured before the people, and lifted the veil and let in the light on many heinous vices and abuses covered by the darkness of superstition. This naturally excited the clamor of the clergy against him,

JOHN WYCLIFFE. 1324 1384

JOHN HUSS. 1369

SAVONAROLA. 1452-1498

MARTIN LUTHER. 1483-1546

JOHN KNOX. Scotland Presbyterian Father 1505-1572

and he lost his place in the Faculty of the university. But his enemies, instead of stopping him, only spurred him on in his work. He denounced transubstantiation, and other favorite doctrines. He also attacked the Pope —his pride, his avarice, his tyranny, and his usurpation. He was the first to call him antichrist. He lashed his bishops, contrasting their pomp and luxury with the simplicity of the New Testament bishops. This so enraged the Pope that he issued five bulls against him, and ordered his imprisonment. But when they would thrust him into prison, it was found prudent to modify their plan into a prohibition that he was not to preach these doctrines which were obnoxious to the Pope. But the fearless hero laughed in their faces, and, barefooted and gowned, he preached more vehemently than ever.

In 1378 a controversy arose between Urban VI. and Clement VII. as to which was the lawful pope and true vicegerent of God. This was Wyclif's opportunity, and he improved it to the utmost. He wrote a tract against Popery, which was eagerly read by all classes.

About the close of the year he was thought to be nearing death. The begging friars, accompanied by four of the most eminent citizens of Oxford, came to his bedside and besought him for his soul's sake to retract the unjust things he had taught against their order. This attempt to take advantage of his physical condition proved to be the very medicine he needed. He rose up in bed, and, with a stern face and ringing words, he said, "I shall not die, but live to declare the evil deeds of the friars!"

After this he did his most important work, the translation of the Bible into English, the first complete translation of its kind ever made.

He died in 1384, and forty-four years later, when the

wonderful influence of his life was at its greatest, his bones were exhumed and burned, and the ashes thrown into the Swift.

"The Avon to the Severn runs,
The Severn to the sea;
And Wyclif's ashes spread abroad,
Far as the waters be."

2. *Huss.* John Huss, the Bavarian reformer and martyr, was born in 1369. He was an ardent admirer of Wyclif, and did much toward the success of his work. He entered the University of Prague in 1389, received his A.M. degree in 1396, and began to lecture on philosophy and theology two years later. In 1401 he became president of the theological Faculty.

Huss was anxious to remain in the church, and reform from within, but his assaults against indulgences, in connection with his coadjutor, Jerome of Prague, could not be tolerated, and in 1413 he was excommunicated. But this act only fired him with new zeal, and his strokes at Rome became swifter and stronger. A new bull was flung at him, and he appealed to a general council in open opposition to the Pope. The emperor, Sigismund, sent a safeguard with him to Constance, where the council met. But despite this he was thrown into prison in the cathedral, then on an island in Lake Constance, and finally in the castle of Gottleben, and bound with chains. On July 6, 1415, he was sentenced, and the same day burnt, and his ashes thrown into the Rhine. Thus the "pale thin man in mean attire," in sickness and poverty, completed the forty-sixth year of a brave, busy life, and went up to heaven in a chariot of fire.

The fame of Huss rests not so much on his mental powers as upon his courage, tenacity and enthusiasm.

His was the high honor to be the chief intermediary in passing on from Wyclif to Luther the torch which kindled the Reformation of the sixteenth century.

3. *Savonarola.* This brave Italian patriot-priest lived and labored in Florence, and among the great men of that sunny clime there has not risen a greater than he. He was a political, moral and religious reformer of great power. He was the chief instrument in the overthrow of the Medici, and the restoration of the republic in 1494.

He was one of the world's great preachers. Michel Angelo, and men of his type, with multitudes of the humbler class, heard him gladly. In a sermon on the Apocalypse it is said, by one who heard him, that a halo of light seemed to flash about his head as he stirred men's souls with the terrible doom awaiting the wicked, and their eyes swam in tears as he told of pardon for the penitent. Five of the leading men of Florence were sent to him, urging that he moderate his tone, and show more respect for the rulers of the land. He rejected their advice, and said: "Tell your master that, albeit I am a humble stranger, and he the lord of Florence, yet I shall remain and he depart."

His awful denunciations of sin included all classes —the lowly and the lofty, the prince and the peasant, the church and the Pope. Such crimes were not to be pardoned when those against whom they were committed had the power to punish. The angry Pope threatened vengeance; and on May 22, 1498, he was sentenced to die, and the day following he was publicly hanged and burned, and his ashes cast into the Arno. He was born in 1452, and died in 1498.

4. *Luther.* Martin Luther, the greatest of these reformers, was born in a miner's hut at Eisleben, Ger-

many, Nov. 10, 1483. His aim was to be a lawyer, and he spent seven years preparing for his profession. In 1501 he entered the university at Erfurt, and graduated as master of arts in 1503. One day he accidentally found a Bible. Although the child of pious parents, he had never seen one before. The priests, then as now, would keep it from the people. The study of the Book revolutionized his life, and, against his parents' protest, he determined to become a monk; and he was consecrated a priest in 1507. Next year he was made professor of philosophy in the University of Wittenberg.

In 1510 he visited Rome. At that time he says he was "a most insane Papist." The depravity and vices he saw there in the clergy shocked him, but he never suspected the doctrines of the church or the authority of the Pope. In 1512 he was made a "doctor of divinity," and four years later he became the preacher at Wittenberg. Large audiences heard him, and his influence was great. But as yet no one suspected, and least of all the preacher, that they were on the verge of a mighty religious revolution.

But the spark that lighted the flame came in 1517, when Tetzel, the Dominican friar, approached the Saxon border selling indulgences. Leo X. was in need of money to build St. Peter's in Rome, and his agents went far and wide to get it by the sale of indulgences. They appeared in the markets, and for eggs, butter, corn or cash the people bought forgiveness, not only for the sins already committed, but also for those they desired to commit. This aroused the lion in Luther, and he drew up his ninety-five theses and nailed them on the church door, denouncing the doctrine that the Pope had power to forgive sins. The sensation produced was immense; and so great was the indignation that Tetzel had to flee

for his life. In a little while this wave of indignation swept all over Germany.

Luther was summoned to Rome, but he refused to go. Cardinal Cajetan was sent to Germany, demanding that he retract. This he also refused to do. A lull of a couple of years followed, and a reconcilation seemed possible, but it was only the lull before the storm. In 1520 a bull was hurled at him by the Pope; and the Faculty and students of the University of Wittenberg burned it. In 1521 Charles V. opened at Worms the first diet he held in Germany, and Luther was ordered to be present. His friends tried to dissuade him, but in vain. They emphasized the danger in going, when he replied, "I would go to Worms if the devils were as thick as the shingles on the roof." While before this tribunal he made that most famous of all his speeches, closing with these words: "There I take my stand. I can do naught else. So help me God!"

Luther translated the New Testament into German in 1522, and ten years later he completed the translation of the entire Bible into his native tongue, thus giving the truth to his people, and establishing a literary language among them.

The Lutheran denomination wears his name, and this in spite of the fact that he said, "Call not yourselves Lutherans, but call yourselves Christians."

The old hero, the greatest man since Paul, died in the town where he was born, in 1546.

5. *Knox.* John Knox, a celebrated reformer, statesman and writer, and the father of Presbyterianism, was born in Scotland in 1505. The chief work of this dauntless hero was to overcome Mary Queen of Scots ("Bloody Mary"), one of the most wicked rulers of the world.

He was educated at the University of St. Andrews. From Jerome and Augustine he early learned the value of the Bible, which in 1542 led him into the Protestant fold. For this act he had to seek shelter from the wrath of the Pope. Under a false charge he was later condemned to the galleys and chained to the oar. Liberty came in 1549, when he renewed the battle against popery with increased success. When Mary (1553) came to the throne, he again had to flee for safety, which he found in Geneva with Calvin. The clergy of Scotland burned him in effigy. In 1558 his "First Blast of the Trumpet Against the Monstrous Regiment of Women" made its appearance. The women assailed were Mary of Guise, queen dowager and regent of Scotland; Princess Mary, afterwards queen, and Queen Mary, the "Jezebel" of England. One year later he returned to Scotland, where he was proclaimed an outlaw and rebel. The Confession of Faith, mainly his work, was adopted by Parliament in 1560, and Roman Catholicism was abolished. His power increased until he was mightier than the throne.

Knox was of a loving nature; he hated the sins of men, and not the sinners; his animosities were the animosities of principle and not of persons; he was of iron will, but above all pettiness; none had cause to fear him but the enemies of truth; he blended the roughness and ruggedness of a reformer with the tenderness of a woman. He was profoundly religious, and trusted not in his own strength, but in the strength of the Lord. His constant prayer was, "Lord, give me Scotland or I die!" So fervent was he in his religious life that Mary said she feared his prayers more than an army of men.

On Nov. 24, 1572, he died in peace—"one of the most heroic men of a heroic race." He was called "the light of Scotland, the comfort of the church, and the mirror

of godliness." And one, standing by his grave, voiced the sentiment of multitudes, when he said, "Here lies one who never feared the face of man."

6. *Calvin.* John Calvin, the celebrated reformer, was a Frenchman, born in 1509. His purpose was to be a lawyer, but the Scriptures, as in the lives of Luther and Knox, wrought a revolution in his plans, and sent him to the pulpit instead of the bar. About 1528 he embraced Protestantism, and became one of its most fearless defenders. He was banished from Paris, and he fled to Geneva, where, in 1559, he founded the Academy of Geneva. His "Institutes," his greatest work, was published in 1536. He was a voluminous writer, and altogether fifty-one volumes have been published from his pen. The French language owes him a debt similar to that which the German language owes Luther. Civil liberty, likewise, the world over, is his debtor. And by many he is regarded the greatest Protestant commentator, having colored the theology of the church as no other man ever did.

But there is one blot on his fine character—his connection with the burning of Servetus for heresy—which all good men regret, and none can justify. *

7. *Wesley.* John Wesley was born at Epworth, England, in 1703. When six years of age the parsonage at Epworth (his father was a preacher) was burned, and he narrowly escaped death in the flames. He had a great mother, and his life was molded by her in his early years. He was educated at Oxford, and his proficiency as a student was extraordinary.

By nature he was religious, but he came to manhood when the church was dying of worldliness. At Oxford, aided by his brother Charles, he became the leader of a band of young men noted for their piety. They adopted

rather rigid rules of life, and for this cause were nicknamed "Methodists." The burden of their plea was for more vital piety, deeper personal holiness, and a closer walk with God. In 1735 Wesley was sent to Georgia as a missionary, but he returned to England three years later. In 1738 he organized the first Methodist "society" in London. The foundation-stone of his first chapel was laid in Bristol in 1739. Near the close of the year Wesley says that "eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the *united society*." He was one of the world's most incessant workers. He traveled, mainly on horseback, five thousand miles, and preached five hundred sermons a year, for nearly fifty years. He organized and governed his societies, which, at his death, had eighty thousand members; carried on a large correspondence; read widely, and wrote voluminously.

Mr. Wesley is the father of Methodism, and his children are numbered by the millions; but he lived and died a member of the Church of England; and shortly before his death he said: "Would God that *all* party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read his holy Word, imbibe his spirit, and transcribe his life into our own."

Wesley died in London in 1744. He and his brother Charles sleep side by side, and above them is a marble tablet with the inscription, "God buries the worker, but carries on the work."

JOHN CALVIN.

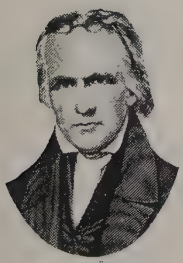
1509

JOHN WESLEY.

1703-1794

JAMES A. HALDANE.

1768-1851



THOS. CAMPBELL.

ALEXANDER CAMPBELL.

CHAPTER VI.

The Haldanes.

Military Life—Mothers—Missions—Denominationalism —Alexander Campbell.

Robert and James Haldane, brothers, labored faithfully together for God in Scotland. Robert was born in London, Feb. 28, 1764, and James in Dundee, Scotland, July 14, 1768. These are two of the finest figures in modern church history; and since they are not so well known as those of whom we have just spoken, we will devote more space to them.

They came from a distinguished Scotch ancestry. The father, Capt. James Haldane, was a naval officer of worth. But his immediate influence over his sons was limited, for he died when Robert was four years of age, and two weeks before James was born. So the important and difficult task of training the boys for their mission in the world was left to the mother, and, as is generally the case under these circumstances, she did her work well. She, too, was well born, for she was a sister of the celebrated Admiral Duncan, of the British Navy.

The deep impress of a pious mother was manifest early in the lives of her boys. As early as nine they began to consider seriously the things of the soul. And after retiring at night it was a common custom for them to talk of the things learned from her lips. But, whatever the impressions in their hearts, it was then considered in Scotland quite out of the question for one of wealth and position to enter the ministry; and so Robert, when he left Edinburgh University, entered the navy,

and later distinguished himself in the war with France, receiving the highest commendation from his commander, Admiral Jervis. But peace was made in 1783, and he retired to his valuable estate called Airthrey, where he spent the next ten years in its improvement.

During these peaceful years the religious impressions of his mother were revived, and soon became the ruling influence of his life. He became a diligent student of the Book, and his cultured head and heart fairly reveled in its riches. Infidelity at that time was popular and powerful, and Robert gave special attention to the evidences of Christianity, and soon became a formidable defender of the faith. In 1816 he published "Evidences and Authority of Divine Revelation;" and some years later a second edition was published. In 1835 he also published "Exposition of the Epistle to the Romans."

As he dug down into the depths in search of the foundations of the faith, his own faith grew stronger, and he became a new man in the Christ. His feet were resting on the solid rock, and the light and inspiration about him grew brighter and stronger every day. New zeal and consecration possessed him, and he resolved to devote both his life and his wealth to the cause of the Lord. "Christianity," he declared, "is everything or nothing. If it be true, it warrants and commands every sacrifice to promote its influence. If it be not, then let us lay aside the hypocrisy of believing it."

When James was seventeen years of age he left the university and entered upon the life of a seaman in the East India trade. He was soon made a captain and given the command of a vessel. In December, 1793, he was to go out with a large fleet. But from some cause it was detained at Downs until May. During this time his mind was turned to religious matters, and he thought seriously

of changing the whole current of his life. His brother's example and advice turned the scales, and he abandoned the sea and turned to the church. He settled in Edinburgh, and religious people and religious books became his constant companions, and his spiritual life deepened and ripened. The Bible was supreme with him, and he tested everything by it; and whenever an opinion, however old and cherished, failed to stand the test, it was cast overboard. Both of the brothers, influenced by the prevailing teachings on conversion, looked to their feelings, rather than to their faith, for the evidence of acceptance with God, and, of course, they had trouble. Men of this type always have it. They were men of strong minds, well trained, and emotionalism did not satisfy them. But this study of the Book led them out of the prevailing darkness, and gave them light and liberty in the Lord. Speaking of his experience, James says: "I got no comfort in this way. I wearied myself with looking for some wonderful change to take place, some inward feeling by which I might know that I was born again. The method of resting simply on the promises of God was too plain and easy, and, like Naaman, instead of bathing in the waters of the Jordan and being clean, I would have some great work to substitute in place of Jesus Christ. The Lord gradually opened my eyes."

Here are courage and comfort for pious mothers. The mother of these noble sons planted the seed in their hearts early, and she had cultivated it the best she could; and she had always borne them up to God on the wings of prayer. Were her toils, her tears and her prayers to be in vain? At times it looked as if they would. But in due time they came to fruitage in two of the most saintly and useful men in the history of the church.

New life now dawned upon the two brothers. Their conversion was thorough, involving a change in thought, purpose and pocketbook. Like Barnabas, they brought their large wealth and laid it at the foot of the cross. In the new race upon which they had entered they would not be entangled with the things of this world, but they would be "rich toward God."

Robert's heart turned to the foriegn field as a place of labor. His life in the navy had acquainted him with its wants. He would go to the Hindoos living under the British Government. He elected three colaborers—strong men—and at his own charges would begin the work.

Benares, the metropolis of Oriental paganism, the holiest of all their holy cities, was selected as the place where the banner of Prince Jesus was to be first unfurled. This proud city, with its gorgeous temples and shrines, its glittering domes and minarets, its sparkling fountains and countless idols, and with its benighted population, seemed to be the strategic point at which to launch the great crusade. How like Paul was this! In all his missionary enterprises he aimed at the centers of civilization. But the East India Company, the most powerful commercial organization then in existence, interfered, and made the scheme impossible.

He next thought of Africa, and organized a plan for bringing bright children from the Dark Continent to England, and educating them and sending them back as missionaries. For this purpose he pledged $35,000. Twenty boys, carefully selected, were brought to London. But those acting with Mr. Haldane objected to his supervision of their education because of his advanced religious views, and this plan also failed.

As it seemed impossible to help the heathen, he

urned to the home land. He and his brother, aided by Rowland Hill, and other great spirits, had in the meanime aroused Scotland by their evangelistic zeal. They rected in the chief cities large tabernacles for reaching he unchurched masses. The Church of Scotland was oo dignified for this, and her methods were too stiff and taid for the burning demands of the hour, and, as a reult, a Congregational church was organized. James Haldane became the minister, and served successfully for ifty-two years—up to the time of his death, Feb. 8, 851, in his eighty-third year.

The church, with 310 charter members, was organzed January, 1799, with the avowed purpose to enjoy Christian fellowship on a Scriptural plan, to observe the ordinances faithfully, to evangelize the waste places, and to escape the narrow and bitter spirit of the ortholoxy of the day.

A school for the training of young preachers was established in Glasgow, presided over by Greville Ewing, and another at Dundee under Mr. Innes. The students were all Presbyterians. The only qualifications necesary for admission were piety, talent, and a desire to preach the gospel to a lost world. They were to go nto the highways and hedges, unfettered by the creeds of men, and preach Christ to the people. The expense of these schools was met by the Haldanes.

These men, like all faithful Bible students, had to neet the baptismal question. They entered upon the nvestigation, determined to know the truth and walk in t. And so, in 1808, just before Alexander Campbell entered Glasgow University, James Haldane announced o his great congregation in Edinburgh that he could not conscientiously baptize any more infants. In a hort time he gave up affusion altogether, and was im-

mersed. The other brother was not long in following his example. This produced much discussion, which was not always sweet, and finally resulted in division. The Haldanes strove in vain to prevent this, telling the people that their action was personal, and did not bind others. They had only done what they believed to be their duty, and would not make baptism a test of fellowship, but leave each one to settle it for himself. But they could not stem the tide. The Edinburgh Church divided, some returning to the Established Church, others forming a new congregation, and the remaining two hundred continued with the Haldanes. The division spirit spread rapidly among other churches, and thus the effort to establish independent Congregationalism in Scotland received its death-blow in the house of its friends.

But the effort was not without good results. The religious world had been thoroughly aroused, and, under the leadership of men like Chalmers, a purer gospel was preached, and saner and more Scriptural methods were used in its propagation. An uprising, though failing to reach its aims, often purifies the body politic; so we now know that the Haldanes did a great work for Christianity, not only in Scotland, but for the entire world. They were sowers, not reapers.

But it was a sad day for these noble brothers. Their motives were pure and lofty, their sacrifices were great, and their labors were incessant, and yet, as men count success, their lives were a failure. They never intended to organize a new church, or to teach a new doctrine. They only aimed to arouse the church from her sleep and to restore apostolic zeal and teaching. They were willing and anxious to remain in the Church of Scotland. In their first address to the world, Jan. 11, 1798,

hey said: "It is not our desire to form or extend the nfluence of any sect. Our whole intention is to make nown the evangelical gospel of the Lord Jesus Christ." hey believed there were already enough churches, and ence their effort was not to multiply, but to purify, hem.

But at that time it was impossible for them to reach ny other port than the one into which they drifted. heir independent study of the Bible naturally led to he condemnation of human creeds. When they stripped aith of physical feelings, and restored it to its rightful ealm in the intellect and the emotions, a great host of oisy men would condemn them. When they plead for return to the custom of "lay preaching," and insisted hat every one who knew and loved the truth, whether rdained by human hands or not, should preach it, jeal- us of their monopoly, the clergy was loud in denuncia- ion. And when they plead for immersion as the only Bible baptism, and the penitent believer as the only fit sub- ect for the ordinance, it was too much to expect less than furious storm of opposition. Such a plea, made by uch men, should have been hailed with rapturous joy; ut it was not. And when they realized the sad fact, heir hearts were broken, and they said: "Whether it vas that we were not worthy, or whatever was the cause, ur efforts to restore apostolic churches and primitive hristianity were unsuccessful. The truth seems to be hat the church is in the wilderness, and until the Lord hoose, in his own good time, to bring her out, we be- ieve the attempt will be in vain."

How beautiful their modesty, and how free from the igly desire to lay the blame elsewhere than at their own eet. And admitting, for the moment, that they had ailed, we can but admire their greatness in their prostra-

tion, and hold them in veneration as we do some great building lying in ruins.

But they had not failed. They were seed-sowers, and, though the seed had not taken ready root in the worn soil of the home land, there was a virgin soil beyond the sea in waiting for it. When the Jew in his blindness rejected the gospel, it was sent to the Gentile. And when Scotland turns a deaf ear to this noble plea, it is sent across the sea to America. Alexander Campbell, a brilliant young Irishman, aiming to follow his father, Thomas Campbell, to America, is shipwrecked, and detained on the Irish shores. The delay gave the ambitious young man the long-wished-for opportunity of completing his education in the famous University of Glasgow. God was leading him, as he led Moses, in a strange way, that he might be prepared for the mission before him. He needed the magic touch of that great school, as Moses needed the learning of Egypt, and the Father saw that he got it. Here he came in contact with the Haldanes, and was enriched by it. His ideas concerning denominationalism, already permeated by the Bible truth, were revolutionized, so much so that Richardson, his biographer, says that his stay at the university might be regarded "as the first phase of that religious reformation which he subsequently carried out so successfully in its legitimate issues." And thus the good seed sown by these noble men was transferred to America, where, in a single century, it has produced a mighty people one and a half million strong.

CHAPTER VII.

Religious Conditions.

Human Creeds—The Clergy—Bible Ignorance—Total Depravity—Conversion—Courage and Method of the Campbells.

To understand any great movement among men we must know something of the cause or causes back of it. This is not a world of chance. Every effect not only has a cause, but that cause is adequate to the effect. If we would understand the French Revolution, we must go back of that bloody conflict for a starting-point. We must learn that the people for generations had writhed and groaned under the heavy heel of Bourbon rule, and finally, when this could be endured no longer, they rose in their wrath and struck for liberty. The same is true of the American Revolution. The throwing of a few pounds of tea overboard in Boston Harbor was not its cause, but its dramatic manifestation. A brave people, loyal and longsuffering, had at last reached the limit of oppression, and this was their way of telling the world about it. Even so, if we would understand the Restoration movement of the nineteenth century, we must go back at least a hundred years and study its fundamental causes. Some of these were:

1. *The power of human creeds.* They were found everywhere, and they were rigid tests of fellowship. It made no difference how speculative and abstruse they were, it was impossible to get into the churches without subscribing to them. Their well-meaning, but erring, authors seemed not to realize that living, thinking, pro-

gressive men can not be made to see alike in details. In principles they may be one, but not so in the *minutiæ* of their application. Among dead men there are no discussions and disagreements. In the cemetery alone is there absolute harmony. They seemed not to understand that when one, under the increasing light of civilization, changed his views regarding the expediences of church work, he did not renounce his religion any more than a man who changes an old plow for a new and better one renounces agriculture. They did well to use their creeds and confessions as histories and helps; but as authoritative law, fixed and final, like the laws of the Medes and Persians, they were failures. Creeds for growing men must be elastic.

2. *The usurpations of the clergy.* These gentlemen, as a rule, magnified their office, and were careful to impress the masses with the idea that they alone had the learning and the leisure essential to an understanding of the Bible. These self-constituted leaders might differ among themselves in its interpretation, but it was not for an unlearned layman to presume to controvert their teaching. They not only claimed the exclusive right to teach and preach, but also to administer the ordinances, except in a few cases, when "ruling elders" were given this privilege. With their lips they denounced the Pope for denying the people the use of the Bible, and yet in their practice was a strong tendency to the same end. The absurdity of this was forcibly seen in the act of a Bible-loving Irishman. He reasoned that if the Bible was a good thing for the priest, it would be good for him also, and he secured one. When the priest discovered this, he rebuked him, saying, "I will read the Bible for the people, and give to them the 'sincere milk of the word.'" Pat, with both wisdom and wit, re-

sponded, "True, father, but I preferred to have a cow of me own."

3. *There was no intelligent grasp of the Book.* It was not subject to the established laws of interpretation used in the study of other literature. It was a jumble of jewels thrown together promiscuously. It was not regarded a systematic and progressive revelation of God's plans for the redemption of man. "The successive dispensations of religion," says Isaac Errett, "the Patriarchal, Jewish and Christian, were all confused, and the reader, if inquiring what he must do to be saved, was as likely to seek for an answer in Kings, or Chronicles, or Ruth, or the Songs of Solomon, as in Acts of Apostles." True, there were a few writers who had clear visions, but their teachings were of little practical value with the average preacher or reader.

4. *The doctrine of total depravity.* This doctrine as set forth in the Westminster Confession of Faith was almost universal, and the effect was little less than awful. The unconverted, instead of being taught to come to God for salvation, were told to wait for him to come to them in some marvelous, miraculous and irresistible way. They were told that they were like Lazarus in the grave, utterly unable to help himself, and rescued only by a physical miracle of the Lord; and so they, being dead in trespasses and in sin, would have to be saved by a spiritual miracle. Some, following this doctrine to its logical conclusions, refused to preach the gospel to the unconverted—even to their own children. Thus was royal man robbed of his most kingly power—the power of volition—and left helpless, like a machine, waiting for some outside power to move him.

5. *The doctrine of conversion.* Growing out of the teachings on depravity, every conversion was expected

to have "extraordinary accompaniments." These generally consisted of dreams, sights, sounds, visions and feelings, and sometimes a voice direct from the Lord. Armenians and Calvinists vied with each other in this baleful teaching. The gospel was not a great amnesty proclamation, proclaiming pardon to all on the conditions prescribed, but each case was a special act of divine mercy accompanied by some extraordinary manifestation. But only the emotional and impulsive responded to this teaching. The other class generally, after sincere and prolonged effort to experience these wonders, drifted into doubt, and later into skepticism. And there were some who interpreted the absence of this experience to mean that they were of the "non-elect," and they either became desperate and defiant, or sank into the gloomy depths of despair.

6. *The Bible was a "dead letter."* This fearful error was also a deduction from the doctrine concerning depravity. They said the Bible was the "sword of the Spirit," not because the Spirit *revealed* it, but because the Spirit *wielded* it. They claimed as the short, sharp sword of the Roman soldier was powerless until seized by some hero and used in the defense of his country, so was the Bible until the Spirit wielded it against the foes of God. They overlooked the important fact in this (Eph. 6:17), their favorite proof-text, that Paul was not exhorting the Holy Spirit to use this "sword," but the Ephesian church. It sounds almost blasphemous, but it is true that some preachers said that they would as soon depend on an old almanac for conversion as on the Bible.

7. *Divisions among Christians.* Christian union was regarded as impossible and undesirable, and division was essential to the preservation and purity of the church.

Their much-overworked figure was that of an army composed of infantry, cavalry and artillery, so that a man could choose any department he liked, and all these were co-operating in a common cause, and so some would prefer the Baptist Church, others the Methodist, etc., but all were in the Lord's army, and the different churches would stimulate each other in their service. The fact that the original church was one, and that the Bible condemned divisions, had no effect upon them. And the further glaring fact, visible almost everywhere, of small towns, hardly strong enough to support one church, with two or more eking out a miserable existence, was without influence upon them. This worse than waste of the Lord's money, and the strength of the Lord's people, seemed never to have been seen by them.

8. *These divisions were at war with each other.* This was the worst thing in the whole sad affair, and of this they also seemed unconscious. In a recent war, two divisions of the same army, mistaking each other for the enemy, were mowing down their comrades at a fearful rate. A young officer, laboring under the same mistake, and admiring the heroism of the men, called the attention of the general commanding to it. In a moment he detected the error, and shouted to his staff officer: "Those are our men slaying each other. Rush down there and stop it!" The Captain of our salvation must often have been grieved by a scene like this.

Such were some of the leading causes that lay back of, and produced, the Restoration movement led by Thomas and Alexander Campbell. The great intellectual awakening which began in the fourteenth century had wrought wonders in the world, and marks the transition from medieval to modern history. We have seen some-

thing of its influence in the lives of the reformers noted in the preceding chapters. It not only awoke students in religion, but those in science and philosophy also, and sent them in search of the original sources of truth. Many good results followed, one of the best of which was the freeing of the Bible of a traditional covering, and the breaking of the chains of Papal power by which it had been fettered and kept away from a world hungering and thirsting for the light it contained. This light not only satisfied the soul, but it awakened the fires of patriotism, and led to political liberty and material prosperity.

Everything was now ripe for another onward move. The religious world was travailing in pain, and pious men and women were looking, longing and praying for a deliverer. In different parts of the world loving hearts were weeping over the desolation of Zion, and reaching out for something better. The fullness of time had arrived when some towering genius should appear on the field, unfurl the banner and lead the way; and we may be sure that God will call the man. When Israel in Egypt needed a leader, Moses was called. When the unfinished work of Moses was to be completed, Joshua appeared. When Jehovah's altars needed to be rekindled, Elijah came. When the secret plot to annihilate the Jewish people in a single day was about to be consummated, beautiful Esther brought deliverance. When a people needed to be prepared for the coming of the Lord, John the Baptist, in trumpet tones, awoke the multitudes. When the Bible was a chained book, and the world was groping in densest darkness, Luther, the lion-hearted, broke the chain. When the church was cold and formal, and life and zeal had fled her borders, the Wesleys came to her rescue. And now

in this emergency surely history will repeat itself. Jehovah still lives and loves, and his arm is not weakened, and his ears are open to the cries of his people. Another leader is needed, and he will be found in Alexander Campbell, the peer of any of his illustrious predecessors.

Such was the scene that greeted the Campbells with the opening of the nineteenth century. For five hundred years great reformers had been doing all in their power for the suffering church, and they had accomplished much, but not all that was needed. Reformation had been their watchword, and many were the abuses which they had corrected; but a new watchword was announced: Restoration. They proposed to go back of Luther, Wesley, and all reformers; back of the "Dark Ages;" back of Rome and the popes, and begin anew. They would not stop short of the original ground on which the church was established in the beginning; and thus disentangled from all the embarrassments of intervening years, they would endeavor to reproduce the New Testament church.

This was a bold thing to do. Imagine two lonely preachers, without fame or influential friends, without money or social power—Irishmen—looking upon the desolate picture, and resolving by God's help to lift the prostrate church to her feet, and start her once more upon her divine mission. The faith and courage which animated them was akin to that which burned in the bosom of the apostles when, at Pentecost, they began the colossal task of preaching the gospel to all the world.

Their program was: *Union in the Christ, with the Bible as a basis, that all might be saved.* And some of the things emphasized in order to the success of this program were:

1. *Exaltation of the Bible.* They declared that "noth-

ing ought to be admitted as of divine obligation in the church's constitution and management but which is expressly enjoined by the authority of the Lord Jesus Christ and his apostles upon the New Testament church, either in express terms or by approved precedent." The Bible, and the Bible alone, was to be the one sole and sufficient rule of faith and practice. Their slogan was: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent."

2. *Difference between the Old Testament and the New.* While the whole book was from God, there was a vital difference between the two Testaments which they emphasized. The law was for a single people, and for a limited time; the gospel was for all peoples, and for all time. The New Testament was a perfect guide for the Christian as the Old Testament was for the Jew. The ordinances and ceremonies of the Old Testament were nailed to the cross, but its moral and spiritual teachings continue through time.

3. *The creed.* The deity of the Christ, as expressed by Peter, "Thou art the Christ, the Son of the living God," was the creed, and the only creed, known to the New Testament. All other creeds are too young. The Nicene Creed was born in the fourth century; and the Apostles' Creed, a miserable misnomer, was never seen by an apostle. Creeds had destroyed the unity of the church, and that unity could not be restored without the destruction of the creeds. A creed containing more than this contained too much, and one containing less than this contained too little, and hence all others should be discarded and this one adopted.

4. *Pure speech.* Bible things should be called by Bible names. Party names tended to create and perpetuate party spirit, and produce divisions, and divisions

were carnal. Luther had seen this, and he urged his followers not to wear his name, but the name of Christ; and Wesley had done the same. Christ was the bridegroom, and the church was the bride, and as a dutiful bride she should wear the name of her husband.

5. *The ordinances.* These were baptism and the Lord's Supper, and they should be restored to their places in the church. The Campbells were Presbyterians, and it required years to see the full light on baptism. It was almost twenty years after the publication of the "Declaration and Address" before they saw it. But, when once it dawned, they joyfully walked in it. And as to the Supper, it was observed once a month, or once a quarter, or once a year, instead of once a week, and not as a joyful feast, commemorating the victory of the cross, and the second coming of the Saviour, but as a sad and solemn memorial to which many timid souls were afraid to come, lest they eat and drink to their own condemnation.

6. *The Holy Spirit.* The Holy Spirit was not a command to be preached, but a promise to be enjoyed; and so the gospel should be preached and the Spirit promised to the obedient believer. It was God's side of the matter of salvation, and he would attend to it when we obeyed him, whether we fully comprehended it or not. No theory concerning his operation should be so emphasized as to mar the peace of God's children.

7. *Faith and opinion.* Faith rests on testimony, and is the power by which we appropriate salvation in Christ, and, therefore, is all-important; but our opinions are speculations concerning this salvation, and they may be right or wrong, and therefore should never be made tests of fellowship. Whenever one accepts the atonement, he should be received regardless of his opinions

concerning it. Faith in the Christ is simple—so simple that a wayfaring man, though a simpleton, may believe—but philosophizing about it is an attempt to fathom the bottomless deep.

8. *Pre-eminence of the Christ.* But above all was the pre-eminence of the Christ. A personal Saviour was to be preached to a personal sinner. A *person,* and not *a system of doctrine,* is the object of faith. The Messiahship of the Christ was the central sun around which all truth revolved, and from which it received its light and life. If any single item in their teaching was more distinctive of their work than all others, this is that item.

CHAPTER VIII.

Thomas Campbell.

Contrasted with Son—Ancestry—Religious Nature—Decides to Preach—Ahorey—As a Preacher—Divisions—Marriage—Hears Haldane—To America.

Thomas Campbell, because of the greatness of his son, Alexander, is liable to be underestimated. An ardent admirer has said that he "was eclipsed by his son." This gifted son, a born leader of men, was richly endowed with the powers of argument and oratory. But in intellectual insight and originality he was perhaps not superior to his father. They supplemented each other perfectly, and the one without the other could not have succeeded as they did. The father blazed the way over which the son traveled to fame; and he laid the foundation on which the son built so wisely and well; and so they are not rivals, any more than were Moses and Joshua, but colaborers in a common cause. Joshua could never have led Israel into Canaan if Moses had not first brought them through the wilderness. Thomas Campbell is the Moses of our movement.

As an illustration of the father's strength, it must be remembered that it was he who wrote the "Declaration and Address," one of the most powerful productions in the religious world since the days of inspired men. It was he who sounded the great war-cries, so thrilling and so useful in their work: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent;" "Thus saith the Lord, either in express terms, or by ap-

proved precedent, for every article of faith, and item of religious practice;" "Nothing ought to be received into the faith or worship of the church, or be made a test of communion among Christians, that is not as old as the New Testament;" "The restoration of primitive Christianity, in its doctrine, its ordinances and its practice." These mighty slogans, almost magical in their power, came from the head and heart of Thomas Campbell. And the son, many years later, when writing the life of his father, acknowledged his greatness, and his invaluable assistance in the Restoration movement.

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763. His ancestors were from western Scotland, and were probably of the Campbells of Argyleshire, and hence he was well born, a fact not less valuable in men than in animals. His grandfather, Thomas Campbell, was born in the same county, and died at the remarkable age of 105. His father, Archibald, an eccentric genius, but a fine character, was a British soldier, and fought under Wolfe at Quebec. At that time he was a Catholic, but later he became a member of the Church of England, and so continued till his death. He gave good educations to his four sons—Thomas, James, Archibald and Enos.

Mr. Campbell was by nature intensely religious. The formality and stiffness of his father's church were repulsive to him, and his soul-hunger sent him to the Seceder Presbyterians, who seemed to be more devotional. At an early age he became anxious about his salvation, and this anxiety increased with his years, and became so intense as to give him much trouble. He prayed earnestly for those mysterious tokens of forgiveness then regarded as a part of every genuine conversion, but they came not. He turned to pious friends for

help, and still failed. But, finally, with a complete surrender to Christ, his doubts and fears fled, and his soul was filled with peace and joy.

When twenty-four years of age he felt a strong desire to preach, and, as a dutiful son, he made known his desire to his father, and sought his approval. The old gentleman, who did not appreciate his change of churches, discouraged him, and quaintly remarked that he preferred to remain in the Church of England, and "serve God according to act of Parliament." But afterwards he gave his consent, and Thomas, aided financially by generous friends, entered Glasgow University to prepare for his life-work. And after completing the university course, he entered the theological school of the Seceders at Whithouse; and when this work was finished he was licensed to preach as a "probationer," and served such congregations as had no regular ministers.

Mr. Campbell continued in this preliminary capacity until he was called to a permanent work at Ahorey, four miles from the city of Armagh. He located on a farm near Rich Hill, about ten miles from the flourishing town of Newry. He was now thirty-five, and nearing the prime of his splendid manhood. He remained with this church nine years, and so tender and strong were the ties betwen preacher and people that there was deep sorrow when he left them for America. The old stone building, thirty by sixty feet, still stands after more than a hundred years, and the congregation continues to worship in it. It has been reroofed in slate, and is heated by a modern hot-water system. A stone stairway on the outside, over the front door, leads into the gallery. A country churchyard, neatly kept, surrounds the ancient structure. One of the preachers who succeeded Mr. Campbell, after a ministry of forty-five years, died re-

cently, and his body rests hard by the place of his life's labors.

To the millions who believe that the Campbells were raised up of God for a special work, this spot is little less than holy ground. Here the father spent almost a decade of his fruitful life—formative years when the seeds of future harvests were being sowed, and the compass for future sailing was being adjusted. And it was here that the religious life of the son began. Speaking of this experience, he says: "Finally, after many struggles, I was enabled to put my trust in the Saviour, and to feel my reliance on him as the only Saviour of sinners."

Mr. Campbell was one of the most popular preachers of his day. His strong mind, his liberal culture, his wide reading, his familiarity with the Scriptures, and his deep devotion, made him a general favorite. His sermons for the most part were generalizations, covering wide fields of thought and history, with the results grouped under a few general heads. It was a liberal education to attend his ministry. Though often condemning error, his sweetness of spirit prevented the alienation of the man condemned. He possessed in rich abundance the genial and pleasing qualities characteristic of the Irish people, and his piety and purity often reminded friends of the beloved apostle John. He lived close to God, and, like one who dwells among roses, the fragrance of his association was evident to all. His son said of him: "I never knew a man of whom it could be said with more assurance that *he walked with God.*"

His kindness and sympathy were prominent in his character. He loved all men regardless of religious differences, for he saw in all the stamp of the Divine, and he was ever ready to say:

"For good ye are, and bad, and like the coins,
Some true, some light, but every one of you
Stamped with the image of the King."

To such a spirit the divisions among God's people were most painful, accompanied as they were generally with sectarian bitterness and strife. As an evidence of this bitterness, Andrew Hunter, a Seceder, contracted to build an Episcopal chapel in Glasgow. His brethren were displeased, and they warned him to discontinue the work, but he would not. The matter was brought before the synod, and it was decided that the building of an Episcopal meeting-house was the same as the building of the "high places" (places of idol worship) of the Old Testament, and it was gravely decided that the synod was unanimously of the judgment that the said Andrew Hunter was highly censurable, and that he ought not to be admitted to any of the seals of the covenant till he profess his sorrow for the offence and scandal that he had given and been guilty of." They excommunicated a man for hearing James Haldane and Rowland Hill preach. They denounced Whitefield as the servant of Satan.

There were four different bodies of Seceders, all holding to the Westminster Confession. Mr. Campbell was specially grieved at this, and finally secured a committee of consultation at Rich Hill, in October, 1804 (the very time when Barton W. Stone and his colaborers in America were turning away from sectarianism and organizing churches according to the New Testament model), which reported propositions of union written by himself to the Belfast Synod, and the report was favorably received. In March, 1805, a joint meeting was held at Lurgan, and the spirit of union was strong on both sides. But the General Associate Synod in Scot-

land nipped the incipient movement in the bud by its dissent, and so the measure failed.

The year following, Mr. Campbell was sent on a mission to the General Synod of Scotland at Glasgow, where he presented the case with much force. But the synod was unmoved. Some years later, when his son was in school here, a gentleman, hearing that he was a son of Thomas Campbell, said, "I listened to your father in our General Assembly in this city pleading for union between the Burgers and Anti-Burgers; but while he outargued them, they outvoted him." But his labors were not lost, for on Sept. 5, 1820, long after the Campbells had renounced denominationalism and were laboring for Christian union in the New World, these two bodies in Bristol Street Church, Edinburgh, in the very house where the division occurred seventy-three years before, were united again. It was good for Mr. Campbell to thus learn early in life the real character of division among Christians.

In June, 1787, when in his twenty-fourth year, Thomas Campbell was married to Miss Jane Corneigle, a descendant of the famous Huguenots, a beautiful woman, and richly endowed with the spirit of her noble ancestry. She was in every sense worthy of her distinguished husband. Their home was a place of prayer, and a school where the Scriptures were taught both by precept and example. The family altar, morning and evening, was never neglected. Each member of the family attended church, and on the return home was expected to give both the text and leading thoughts of the sermon. When the husband was away from home the wife presided at the family altar. The son, many years later, said: "To my mother, as well as my father, I am indebted for having memorized in early life all the

writings of King Solomon and many of the Psalms of his father, David. They have not only been written on the tablet of my memory, but incorporated with my modes of thought and speaking."

During his stay at Ahorey Mr. Campbell made the acquaintance of the Independents, and he was pleased with much of their teachings. After preaching in the morning he would often attend their services in Rich Hill at night. They were fond of him, and because of this night attendance they jocularly called him Nicodemus, "who came to Jesus by night." These people were liberal in the use of their house, and thus he had the privilege of hearing Rowland Hill, Robert Haldane, Alexander Carson and John Walker—all strong men. This church originated in the time of Elizabeth, when a number of brave Englishmen, exiled by Mary, returned from Geneva, filled with the Calvinistic and republican sentiment of that place. In 1566 their numbers increased, and they repudiated the Book of Common Prayer and substituted the Geneva Service Book. But the separation from the Church of England, led by Robert Brown, did not occur till 1580. He and his followers were driven from England. Many of them went to Amsterdam and Lyden, and others, led by Brewster and Bradford, came to America in 1617, landing at Plymouth Rock, and founding the colony of Massachusetts. It was the spirit of independence and the right of private judgment which specially pleased Mr. Campbell, and became a ruling factor in the work of his life.

The salary of the Seceder preacher was small, ranging from $150 to $250 a year, but Mr. Campbell's family was increasing, and he was not a success as a farmer, so he opened a school, hoping thereby to increase both his usefulness and his income. But his health was not

equal to the additional labor and the confinement it required. He became pale and feeble, and all remedies failed to bring relief. Finally his physician told him that it was imperative for him to reduce his labors and take a long sea voyage. This was a great cross, for he was tenderly attached to his church, his school and his family. Alexander offered to take charge of the school and the family. But still the father hesitated, and did not decide to go until the son told him that it was his purpose when of age to go to America, and advised that the father go on now and select a home for them. And so all preparations were made in a few days, and Mr. Campbell bade his beloved church and his loved ones an affectionate farewell, and on Apr. 8, 1807, the wind favoring, Richardson says: "The vessel passed out of Loch Foyle, rounded Malin-Head, the most northern point of Ireland, where Thomas Campbell gazed for the last time upon his native shores as they faded from his sight in the dim mists of the eastern sky."

CHAPTER IX.

Alexander Campbell.

Date of Birth—Anecdote of the Cow—A Farmer—Conversion—Catholicism—Divisions—Shipwrecked—Decided to Preach—University of Glasgow—The Haldanes—Breaks with Denominationalism.

The exact date of Alexander Campbell's birth is not positively known. This is because the family records were lost in the shipwreck when the family first attempted to reach America. His father, in 1847, gives the date as 1786. But at this time he was eighty-four years old, and his memory of dates and names was never good. There are several strong reasons for believing this to be an error, but we will cite only one of these, which seems to settle the matter. While a student in Glasgow Alexander kept a diary, which begins as follows: "I, Alexander Campbell, in the twentieth year of my age, being born on the 12th day of September, 1788, do commence a regular diary from the first day of January, 1809, etc." Richardson, discussing this question, says: "Admitting that the family records were lost in the shipwreck which occurred but a few weeks previous, it is not likely that he would so soon have forgotten the year of his birth, especially so near majority—a period which young men are wont to mark with accuracy. Besides, his mother and brothers and sisters were all with him, and he had all the means necessary for exact information had he felt any doubt on the subject. He entered it down carefully, probably because the records

had been lost, and the slight error he makes in using the ordinal instead of the cardinal number only seems to make the case stronger. He says 'in the twentieth year of my age,' when he was in fact in his twenty-first. He had been twenty on the twelfth of the preceding September, and did not, at the moment, notice that he had passed into his twenty-first. To say that he had been born in 1786 is to suppose that he had come of age more than a year ago in Ireland, *without knowing anything at all about it, and with the family records before him;* which is an absurd supposition." It would seem safe in the light of this sound reasoning to date his birth Sept. 12, 1788, the date which he afterward entered in his family Bible at Bethany, Va. The place of his birth was near Shane's Castle, County Antrim, Ireland.

His parents were Thomas Campbell and Jane Corneigle, whose early lives were sketched in the last chapter. It should be added that the mother was a descendant of the French Huguenots, who were driven from their native land by the revocation of the Edict of Nantes by Louis XIV. They came first to Scotland, and later to Ireland, near Lough Neagh, where they devoted themselves to agriculture. They were strict Presbyterians, and the Bible had a place in all their schools. It was when Mr. Campbell was teaching and preaching in this community that he met Miss Corneigle, the only daughter of a widowed mother. She was tall, graceful, dignified, modest and retiring in her disposition. She had a strong face, with Roman nose and prominent frontal development. The mouth and eyes also indicated strength of character. In these features her distinguished son bore a striking resemblance to his mother. Her fair complexion contrasted well with her dark-brown hair, and made her a beautiful young woman. She had

good brain, well cultured, and she was noted for devotion to the Lord. She was twenty-four at the time of her marriage. Her son, late in life, spoke of her as having a memory well stored with the Scriptures, which she could quote and apply with rare skill; of her mental independence, which he had never seen surpassed; of her devotion to her children, and of her tireless labors in their physical, moral, social and spiritual development. He said "she made a nearer approximation to the beau ideal of a Christian mother" than any woman he ever saw.

Alexander Campbell's youth was spent on a farm near Armagh, Rich Hill and Newry, while his father preached for the church at Ahorey. It is one of the most beautiful sections of Ireland, and well calculated to impress for good this bright boy. The fertile soil was in a high state of cultivation, the roads were good, and the homes of the farmers were comfortable and attractive. The face of the country was diversified, and pleasing to the eye. When William the Third, advancing on Boyne, came near Newry, he was so impressed with the scenery that he exclaimed to his officers, "This is indeed a country worth fighting for."

He was first in a primary school at Market Hill, and next in an academy established by his Uncles Archibald and Enos at Newry. After this he returned home, and his father took charge of his education, and thus the broad, strong foundation of his liberal education was laid. Like James Mill, who was the teacher of his greater son, John Stuart Mill, Thomas Campbell was largely the educator of his great son.

But he was not fond of school. In fact, his intellectual powers did not strongly manifest themselves early in life. He was fond of outdoor sports, and chafed

under the restraints of the schoolroom. On one occasion, when the weather was warm, he sought the shade of a tree to prepare his French lesson on "The Adventures of Telemachus." Like many another boy, he fell asleep and dropped his book, and a hungry cow, browsing near, devoured it. On reporting his misfortune to his father, he was reprimanded, and told that "the cow had more French in her stomach that he had in his head," a fact which he could not deny.

His wise father diagnosed his case perfectly and applied the right remedy. He saw that the physical wants of his son were asserting themselves, and he took away his book and gave him a plow. He needed a strong body through which his great brain could work, and the farm, the best gymnasium in the world, was at hand. He knew that a strong rower must have a strong boat. Hercules in a frail craft would only hasten its destruction by the force of his strokes.

The father anxiously watched the experiment, for he did not want his son to be a farmer; and when he was sixteen he was delighted to detect in his broad-shouldered, deep-chested, athletic boy an awakening thirst for books, and he was sent back to them. He devoured them with a relish, and said it was his purpose to become "one of the best scholars in the kingdom." About this time, as we have seen, Mr. Campbell left the farm and established a high-grade academy at Rich Hill. Here Alexander perfected the preliminary English branches, and did such work in Latin and Greek as was necessary for matriculation in the university. His progress was so rapid that, in a short time, he became an assistant teacher in the growing school.

While passing through his teens the young man became deeply interested in spiritual things. He was

familiar with the Bible, and the plan of salvation revealed in it, but this did not satisfy him. He was having repeated in himself the experience of his father, when he sought with so much anxiety the salvation of his soul. Like his father, he was expecting some peculiar assurance of forgiveness, such as dreams, visions, voices, and material impulses, for this was the teaching from every pulpit. So great was his solicitude that he became despondent, and was often seen walking alone in the fields, or seeking some secluded spot for prayer. Long years afterwards, speaking of this experience, he says: "From the time that I could read the Scriptures I became convinced that Jesus was the Son of God. I was also fully persuaded that I was a sinner, and must obtain pardon through the merits of Christ, or be lost forever. This caused me great distress of soul, and I had much exercise of mind under the awakenings of a guilty conscience. Finally, after many strugglings, I was enabled to put my trust in the Saviour, and to feel my reliance on him as the only Saviour of sinners. From the moment I was able to feel this reliance on the Lord Jesus Christ, I obtained and enjoyed peace of mind. It never entered into my head to investigate the subject of baptism, or the doctrines of the creed." This bitter experience was to prove invaluable in after years, for he was destined to throw a flood of light on the doctrine of "assurance," and he was now learning how to do it.

After becoming a member of the church at Ahorey, and knowing the desire of his father that he should preach, though he had not decided the question, he gave special attention to literature on that subject. He was astounded to find that the Catholics, though a great people numerically, were, for the most part, ignorant, superstitious and priest-ridden. And the more he studied

Romanism and its practical effects upon the people, the more he abhorred it—"a feeling," says Richardson "which remained with him through life." And just here was the beginning of that equipment which made him the champion of Protestantism, and led to his great debate with Bishop Purcell in Cincinnati, in 1837.

Episcopalianism impressed him as cold, lordly, aristocratic, oppressive, and as loving the fashions and follies of the world to an extent that piety was well-nigh destroyed; and so he turned from it also. But his keenest disappointment came from his study of Presbyterianism, of which he was a member. He found it torn asunder into many divisions, and permeated with a party spirit wholly out of harmony with his conception of the Christian religion. Here we see the origin of a long and laborious life in opposition to divisions among the people of God.

As noted in the previous chapter, Thomas Campbell had to go to America in search of health. He left the school and family in charge of Alexander, who was now nineteen years of age. If pleased with the New World, the family was to follow soon. He was pleased, and so the next fall they attempted to join him in the new home. The vessel was wrecked, and for awhile it looked as if all were lost. Signals of distress were unanswered, and all expected death at any moment. "It was in the intense anguish of this awful hour," says Grafton, "that the future of Alexander Campbell was forged. Having done what he could for the safety of the family, he sat on the stump of a broken mast and abandoned himself to reflection. In the near prospect of death he awoke to an appreciation of the meaning and mission of earthly existence, and to the folly of earthly aim and ambition. Life came to him with new

meaning, and its true object appeared as he had never seen it before. Only one motive seemed worthy of human effort, and that the salvation of mankind. It was then he formed the resolution that, if saved, he would give himself wholly to God and his service, and spend his entire life as a minister of the Word." The reader will recall the great changes in the lives of Peter Waldo and Martin Luther. The sudden death of a companion at a banquet changed the life of the former, and a flash of lightning killing a comrade at his side changed the life of the latter. And so now a startling providence, bringing this young man face to face with death, is the hinge upon which his whole life turns.

"God moves in a mysterious way,
His wonders to perform."

The season was now far spent, and sea-voyaging was dangerous, and it was decided to remain in Scotland till the next year, giving Mr. Campbell the long-wished-for opportunity of completing his studies in the famous University of Glasgow. God was leading him, as he led Moses, in a strange way. "The steps of a good man are ordered of the Lord."

His new environment was well calculated to impress and inspire the ambitious young student. Glasgow was a great city for that day—114,000—and was hoary with age and rich in the records of twelve centuries. To a young man acquainted only with rural and village life, these things were of great value. The school was large —fifteen hundred students—and the *alma mater* of his father. Professors Young and Jardine, veterans in the faculty, and teachers of his father, were his teachers. No wonder that Mr. Campbell, inspired by these surroundings, and spurred on by an insatiate thirst for knowledge, made wonderful progress with his studies. As a

sample of his work, he was one of the "prize men" in logic under Jardine. But he was physically strong, and able to do heavy work, and his every power was taxed to the utmost. He rose at four and retired at ten, and every minute of the sixteen hours was made to tell for good; and he was in the front rank in all his classes. In addition to his class-work, he did a vast amount of general reading, and defrayed most of his expenses by teaching private classes.

While here Mr. Campbell's religious life was much influenced by the Haldanes and their colaborers. Greville Ewing, one of the strongest of these men, became his close personal friend, and lent largely to this influence. Their work thus far was a revival of the influences of Luther and Calvin, which had been generally forsaken by Protestants. Opposition—from the clergy—was so intense that they were forced to organize their people into a distinct body; and, guided solely by the Bible, of course they adopted the congregational form of church government. Mr. Ewing's large congregation soon broke away from the custom of the Scottish National Church of observing the Supper twice a year, and introduced its weekly observance. This is a fair sample of their efforts to follow apostolic example, and the effect on Mr. Campbell was lasting. It was here that his convictions against divisions in the church, and his innate abhorrence of a dominating clergy, with many other kindred things, afterwards so prominent in his teachings, were clarified and strengthened. Richardson, his biographer, referring to this period, says: "It may be regarded as the first *phase* of that religious reformation which he subsequently carried out so successfully to its legitimate issues."

An incident, dramatic, but characteristic of this in-

dependent and courageous young man, occurred at this time. Though he was a member of the Seceder Presbyterian Church, yet he was almost ready to cut loose from all denominationalism and declare for the one body as it was seen in the New Testament. And while in the throes of this gigantic mental struggle, the hour for the semi-annual communion service arrived. Each communicant was supplied with a little metalic token to show that he was entitled to a place at the table. And as the emblems were being passed, the painful struggle was going on. And just as they reached him the decision was made, and, instead of partaking of them, he dropped the little metal token in the plate, and its ringing tones, like the sound of Luther's hammer nailing the famous theses to the door of the Wittenberg Cathedral, announced his purpose to separate himself from everything that tended to the division of God's people, and his determination henceforth to live and labor for their union in the Christ and on his word. But he made no public announcement of his purpose, for it was vital, and he was young, and he thought that in a matter of such grave importance he should confer with his father before the announcement. *No greater vow was ever made, and never was one more sacredly kept.*

CHAPTER X.

Old Seed in New Soil.

Thomas Campbell in America—First Work and First Trouble—The Man—Condemned by the Synod—Breaks with Denominationalism—Great Address—Christian Association of Washington—First Meeting-house.

Thomas Campbell, after a successful voyage of thirty-five days, landed in Philadelphia, May 27, 1807. This was regarded a speedy voyage for that time. When the good ship "Brutus" sent her passengers down the gang-plank, there was not one, so far as we know, who impressed himself on the bystanders as a man of destiny. These bystanders were as blind to the real character of these new arrivals as were their ancestors eighteen hundred years ago, when a little ship from Troas landed at Neapolis, and Paul, for the first time, pressed his feet on European soil. But, as there was no one there who could foresee what God would do for Europe and the world through this modest Asiatic preacher, so no one now could divine the destiny of this noble and lovely spirit who had just arrived in America. However, as in the afterglow the world knew and appreciated the great apostle, so will that same world yet learn to appreciate the labors of this man and his son, who was soon to follow.

Mr. Campbell was fortunate to find the synod of his church in session at Philadelphia on his arrival. He reported to that body promptly, and was cordially received, and by it was assigned to the Presbytery of

hartiers, and was given work in Washington County, a. This was choice territory, with Pittsburgh, an im- ortant city, as its center. Mr. Campbell located in the wn of Washington, in the county of the same name.

The ocean voyage had so improved his health that e began his labors without delay. His heart was large hd tender, and he loved all men, and deplored the ivisions that separated Christians into antagonistic cts. In this, sad to say, he was not in harmony with l of his people, for the Anti-Burgers were famous s one of the "straitest sects" of the Calvinistic family, hd he soon got into trouble with them. He found that me of his new neighbors, Presbyterians and Inde- endents, were from Ireland, and naturally they were rawn very close to each other—so much so that it ex- ted the criticism of some of his bigoted brethren.

Early in his stay in the new field he was sent up he Allegheny Valley to hold communion services among he Seceders scattered through that region. He found hany members of other Presbyterian bodies who had ot, for a long time, had the sacred privileges of the upper, and a man of his type could not fail to invite hem to join in their services. This was a clear viola- on of "the usages" of the Seceders, and Mr. Campbell as soon called to account for it. Mr. Wilson, a young reacher sent with him, said nothing at the time, but e made a note of this evidence of unsoundness, and t the next meeting of the presbytery reported it to that ody. The presbytery, already displeased with his liberal iews, gladly took up the matter, and promptly cen- ured him for his conduct. He plead, but all in vain, hat his act was in harmony with the Scriptures. They ared far less for the Scriptures than they did for the sages of the Seceder Church.

Mr. Campbell appealed to the Synod of North Amer ica, their highest church court; for, while he was a tender and gentle as a woman, and an ardent lover o peace, he was not the man to submit passively to wrong which robbed him of his rights as a preacher and took from his brethren sacred privileges vouch safed to them in the word of God. This fine trait i Mr. Campbell's character is generally overlooked. H was like Melancthon in courtesy and kindness, but whe the occasion demanded it he was as courageous a Luther. Here he was a stranger in a strange land, bu he acted as if he was in the midst of a multitude of old friends, tried and true.

The real Thomas Campbell is just now coming into view. We have not seen him before. In fact, he has not been himself before. Hitherto he has been a young man at the threshold of life, but now he is forty-four, with all his powers well developed, and with an environment which called them into active exercise. All that has gone before is preliminary and preparatory, but now life in all its stern reality faces him. Until now he has been a soldier in the camp of instruction; but henceforth he is to be in the midst of a battle furious and long. His life-work—the restoration of primitive Christianity—is being manifested in clearest outline, and, like a real hero, he confers not with flesh and blood, but responds at once to duty's call.

It is well that we pause a moment here and look carefully at the man at this crucial hour. He is in the prime of life—old enough to be free from the errors of youth and young enough not to be enfeebled by age. He is of average size, five feet and eight inches, with a body well knit and strong. His forehead is broad and high, his eyes a bluish gray, his complexion ruddy with

e tint of health. His face is thoughtful and wreathed kindness and indicative of mental power and robust ommon sense. His head is shapely, and "might serve a model for size and conformation." He is unworldly, eeming never to think of material wealth, and modest most to a fault. He is one of the best-bred men of is day, and could mingle with ease and grace with the ch and the poor, and the cultured and the crude. He a Christian gentleman of the highest type. In speech nd in writing he never uses sarcasm, irony or ridicule. His sympathies are as broad as humanity, and, while he ver strives to reform the wrong-doer, he never re-roaches him. His personal piety keeps him in close and onstant communion with God. His dress is neat and asty, befitting an elegant gentleman. "His whole pres-nce," says Chilton, "is suffused with a deep religious eeling; and as he stands before us speaking with a ight Irish accent in a full, round voice, his face glow-ng with intelligence and animation, he is an exceedingly andsome man, truly the flower of an old stock."

His appeal to the supreme synod was masterly. here was nothing in it vindictive, haughty or obsti-ate, but in calmness, courtesy and courage he plead for eligious liberty within the limits of the Word. He re-minds us of Luther at the Diet of Worms, fervently ap-ealing to God's book, but condemned by the voice of nen. "How great the injustice," he said, "how aggra-ated the injury will appear, to thrust out from com-nunion a Christian brother, a fellow-minister, for say-ng and doing none other things than those which our ivine Lord and his apostles have taught. Because I ave no confidence in my own infallibility, or in that f others, I absolutely refuse, as inadmissible and schis-natic, the introduction of human opinions and human

inventions in the faith and worship of the church. I is, therefore, because I plead the cause of the Scrip tural and apostolic worship of the church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the union feel it difficult to admit me as their fellow-laborer in that blessed work."

But his appeal, though true, tender, powerful, and according to the Book, was in vain. The presbytery removed the censure of the lower court in form, but re affirmed it in fact by holding that there were sufficient grounds for censure, and refused to condemn the action of the presbytery, as requested by Mr. Campbell. There was now but one thing for him to do in preserving his self-respect and loyalty to his convictions: declare his independence of all human tribunals, and this he did saying, "Henceforth I decline all ministerial connection with, or subjection to, the Associate Synod of North America."

What it cost Mr. Campbell, the sensitive, refined and loving Christian gentleman, to take this painful step at this time, when almost alone in the world, we can never know; but, like Paul, he was ready to give up every-thing—even life itself—for the truth as he saw it in the Bible.

W. T. Moore, commenting on this incident, asks: "Was there a providence in all this? What if he had remained with the Seceders? Would he have been able to lead them out of their narrow channels into the broader views for which he himself contended? No one will believe that he could ever have done this. History furnishes many examples similar to this. It is only necessary to refer to the case of the American colonies. Perhaps this country would have continued to be a sort

vassal to England had it not been for the oppressive easures which compelled the separation."

His withdrawal from the Seceders did not lessen the oors of Mr. Campbell. He continued to preach mainly the homes of his friends, and the people rallied round m—so many that it was decided to have a meeting to scuss the question of their future course. A large idience accordingly gathered at the home of Abraham ltars, a friendly outsider, and Mr. Campbell explained e object of the meeting, and addressed them at length the plans of the future. He made a great speech, talting the Bible as the all-sufficient and the alone-fficient rule of faith and practice, and reached his imax in this great sentence, "When the Scriptures eak, we speak; and when the Scriptures are silent, we e silent." The sequel shows this to have been one of e most important conferences ever held on the Amer-an continent.

At the conclusion of this marvelous address a solemn lence pervaded the audience. The impression made as wonderful. J. B. Briney says: "They were passing rough birth-throes, and ineffaceable impressions were eing engraved on their minds and hearts. It was a me for profound meditation and few words." And r. Richardson says: "It was from the moment when ese significant words were uttered and accepted that e more intelligent ever afterwards dated the formal d actual commencement of the Reformation." But hen the silence was finally broken, there was intense xcitement. Andrew Monroe, a far-seeing Scotchman, as the first to speak. "Mr. Campbell," said he, "if we dopt that as a basis, there is an end to infant baptism." Ir. Campbell answered: "Of course, if infant baptism not found in the Scriptures, we can have nothing to

do with it." At this, Thomas Acheson, a man of warm impulses, arose, and in much excitement exclaimed: "I hope I may never see the day when my heart will renounce the blessed saying of the Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" And he burst into tears, and was about to leave the room, when James Foster said to him: "Mr. Acheson, in the portion of Scripture you have quoted there is no reference whatever to infant baptism."

These were indeed trying times, when the Lord was passing his people through the fires to see what kind of stuff they were made of. Mr. Campbell had done better than he knew. He had announced a far-reaching principle, but he did not for years fully appreciate the wideness of its scope. He did not think it would demand the giving up of either affusion or infant sprinkling, but thought they would be treated as matters of forbearance, leaving every one to act as he chose in regard to them. So reluctant was he to surrender the cherished custom of baptizing babies that he actually became angry when James Foster pressed him to the wall with the logic of his position. But whether he understood it or not, he was loyal to it even when it demanded the sacrifice of right hands and right eyes.

The enunciation of this great principle was a mighty stride forward. It marks an epoch in religious history. The clouds were rifted, and the guiding star of the new movement for the first time shone with clearness on the pathway of this unconscious reformer. The exact time had come for this declaration—not a moment too early, not a moment too late. The soil at last is ready for the seed, and the sower is there to scatter it. He was not permitted to sow it in the Old World, where the soil

as preoccupied, and where monarchies were the favorite governments of men, but was sent across the Atlantic to deposit it in the virgin soil of the greatest republic beneath the stars.

On Aug. 17, 1809, another important meeting was held. It was evident to all that organization was essential to effectiveness, and hence this gathering on the headwaters of Buffalo Creek, where it was determined to organize, not a church, but "The Christian Association of Washington." A committee of twenty-one was appointed to recommend the best means of promoting the organization. "This act and this date," says C. L. Loos, "may be regarded as the actual beginning of our reformation in an organized form."

The next step was the building of the first meeting-house. It was a plain log building, to be used for both school and church purposes. It was erected on the Sinclair farm, three miles from Mt. Pleasant, on the road leading from Washington to that place. Near here Mr. Campbell occupied the "prophet's chamber" in the home of a farmer, whose name was Welch. Here in this quiet place the studious preacher prepared his sermons. It was in this little room also that he wrote the report for the committee of twenty-one. When completed, the committee was called together, and on Sept. 7, 1809, it was unanimously adopted, and ordered published to the world.

Sept. 1869

CHAPTER XI.

The Declaration and Address.

The Declaration—The Address—The Appendix.

"The Declaration and Address," written by Thomas Campbell, and published to the world by the Christian Association of Washington, is one of the most remarkable productions of its kind, and we would like to give it in full, but space forbids. It covers fifty-four closely printed pages, and contains more than thirty thousand words. But we give an analysis, though brief, which conveys a good view of the production, and ask the reader, if interested, to secure a copy in full for his library. It is a threefold address, containing the Declaration, the Address and the Appendix.

THE DECLARATION.

1. *Desire to restore unity, peace and purity to the church.* "Tired and sick of bitter jarrings and janglings of a party spirit, we desire to be at rest; and were it possible, we would also desire to adopt such measures as would give rest to our brethren throughout all the churches, as would restore unity, peace and purity to the whole church of God."

2. *Means to this end.* "Rejecting human opinions and the inventions of men as of authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine Word alone for our rule; the Holy Spirit for our teacher and guide; and Christ alone, as exhibited in the

Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

3. *Disclaimer.* "This society by no means considers itself a church, nor do the members consider themselves as standing in that relation; but merely as voluntary advocates of church reformation; and as possessing the powers common to all individuals who may please to associate themselves for any lawful purpose; namely, the disposal of their time, counsel and property as they may see cause."

Let it be noted here that the purpose of this association was union, and not division. Like Wesley, they would work from within, and not from without, for the purification of the church.

THE ADDRESS.

Preliminary to the thirteen propositions following, there is a discussion of the character of the Christian religion, and the spirit of the appeal made. A single quotation will reveal the clear thought and sweet spirit here:

"It is to us a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist; that is, about matters of private opinion and human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might *thus* be

healed? Who would not willingly conform to the original pattern laid down in the New Testament for this *happy* purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing that we have hitherto received as matters of faith or practice, which is not expressly taught in the word of God, either in express terms or by approved precedent, that we would not heartily relinquish, so that we might return to the original unity of the Christian church; and in this happy unity enjoy full communion with all our brethren in peace and charity. The like dutiful condescension we expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind. . . . With you all we desire to unite in the bonds of Christian unity—Christ alone being the *Head;* his word the *rule;* an explicit belief of, and conformity to, it in all things the *terms.* More than this you will not require of us; and less we can not require of you."

In all literature nothing can be found clearer in thought, gentler or more considerate in expression, and freer from the touch and taint of sectarianism than this.

Then follow the itemized propositions, preceded, however, by this precautionary word: "Let none imagine that the enjoined propositions are intended as an overture toward a new creed, or stand of the church. Nothing can be further from our intention. They are merely designed to open the way that we may come fairly and firmly to original ground upon clear and certain promises, and take up things just as the apostles left them.

Having said so much to solicit attention and prevent mistake, we submit as follows:

"1. That the church of Christ on earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct.

"2. That, although the church must necessarily exist in distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ hath received them to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing, and to be perfectly joined together in the same mind and judgment.

"3. That, in order to this, nothing ought to be inculcated as articles of faith, nor required as terms of communion, but what is expressly taught in the word of God . . . either in expressed terms, or by approved precedent.

"4. That, although the Old and New Testaments are inseparably connected, making one perfect revelation of the divine will, for the edification and salvation of the church, and therefore in that respect can not be separated, yet as to what directly belongs to their immediate object, the New Testament is a perfect constitution for the worship, discipline and government of the New Testament church, and as perfect a rule for the particular duties of its members as the Old Testament was for the Old Testament church.

"5. That with respect to the commands and ordinances of our Lord, about which the Scriptures are silent as to the express time or manner of performance,

if any such there be, no human authority has power to interfere in order to supply the supposed deficiency by making laws for the church. Much less has any human authority power to impose new commands or ordinances not enjoined by the Lord. Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament.

"6. That, although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's word, yet they are not binding upon the consciences of Christians further than they perceive the connection, for their faith must not stand in the wisdom of men, but in the power of God.

"7. That although doctrinal exhibitions of divine truths, and defensive testimonies in opposition to prevailing errors, be expedient; and the more full and explicit they be for those purposes the better; yet as these must be in a great measure the effect of human reasoning, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the church but such as possess a clear and decisive judgment, or are come to a high degree of doctrinal information; whereas the church from the beginning did, and ever will, consist of little children, and young men, as well as fathers.

"8. That as it is not necessary that persons should have a particular knowledge or a distinct apprehension of all divinely revealed truths in order to entitle them to a place in the church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, they have a due measure of Scriptural knowledge respecting their lost condition, and of the way of salvation through

Jesus Christ, accompanied with a profession of faith in, and obedience to, him in all things according to his Word, is all that is necessary to qualify them for admission into the church.

"9. That all that are enabled to make such a profession, and to manifest it in their conduct, should consider each other as the saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

"10. That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-Scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his expressed command. It is anti-natural, as it excites Christians to condemn, to hate and oppose one another, who are by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them.

"11. That (in some instances) a partial neglect of the revealed will of God, and (in others) an assumed authority for making human opinions and human inventions a term of communion by introducing them into the constitution, faith or worship of the church, are, and have been, the immediate, obvious and universally acknowledged causes of all the corruptions and divisions that ever have taken place in the church of God.

"12. That all that is necessary to the highest state of perfection and purity in the church is, first, that none be

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received as members but such as, having that due measure of Scriptural knowledge described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any can be retained in her communion longer than they continue to manifest the reality of their profession by their conduct; thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed in the word of God. Lastly, that in all their administration they keep close by the observances of all the ordinances, after the example of the primitive church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

"13. That if any circumstantials indispensably necessary to the observance of divine ordinances be not found upon the page of revelation, such, and such only, as are absolutely necessary for this purpose should be adopted, under the title of human expedients, without any pretence to a more sacred origin, so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the church."

THE APPENDIX.

The Appendix is an effort to make absolutely plain every point in the foregoing at all liable to be misunderstood.

This great document shows its author a man of great head and heart, for none but a great head could have conceived it, and none but a great heart could have so sweetened it with the spirit of the Master. It became the *magna charta* of the great Restoration movement which followed. It might also be called a Declaration of Independence, for, like the one written by Thomas

efferson, it was a protest against spiritual tyranny, and plea for larger liberty in the realm of the soul. So illy and so fairly does it cover the questions involved hat *no attempt was ever made by the opposers of the ovement to controvert a single position which it con-ins.*

CHAPTER XII.

Father and Son Together in America.

The Meeting—Special Bible Study—A. Campbell's First Sermon—Pittsburgh Synod—Son Defends Father—Change in Leadership—Brush Run Church.

On Aug. 3, 1809, more than two years after the departure of Thomas Campbell for America, the family, in charge of Alexander, his son, embarked. Their long, stormy and dangerous voyage of forty-six days terminated in New York Harbor, September 29. After two days of sight-seeing and preparation for the inland journey, they departed. A brief stop was made at Philadelphia, after which they began the long overland trip of three hundred and fifty miles across the mountains to Washington, Pa., the home of the father.

The trip was rough, but it was of thrilling interest to all. Ireland is almost destitute of woods, and when they first entered the vast forests the impression was profound. The lofty trees, the tall mountains, the singing birds, the rippling streams, the bracing atmosphere, and the virgin soil—all helped the young man to realize that he was actually in the New World, the land of liberty rescued from bondage by Washington and his braves—a land for which his heart had yearned since boyhood.

The father was so anxious to see his loved ones that he could not wait, but started on to intercept them on the way. Of this the family was ignorant, and they did not expect to see him till the end of the journey. But to their joy the meeting came sooner than expected, and

it was most tender and affecting. When little Jane was presented to him, so changed by the smallpox that he would scarcely have recognized her, he pressed her to his bosom and said, "And is this my little white-head?" a term of Irish tenderness.

During the three days of travel the father and son had time to discuss the important things which had transpired since their separation, the most important of which was the publication of the "Declaration and Address" spoken of in the preceding chapter. Thomas Campbell had the proof-sheets with him, and it thus happened to be the first thing read by the son in America. He was delighted with it, and after a later careful study of it, he said to his father that he proposed to devote his life to the propagation of the principles contained in it. But he was grieved to hear of the bitterness of sectarian opposition, so bitter than his peace-loving and amiable father had been forced to withdraw from the Seceders, and was now at work independently with such as shared his views. So vicious were his enemies that he told his son that "nothing but the law of the land had kept his head upon his shoulders." But he regarded it as the work of Providence, bringing them both by different ways to the same conclusion; viz.: that sectarianism was fundamentally wrong, and that a divided church could never successfully present the unity taught by the Saviour. The circumstances under which they both reached this conclusion were wholly different, and during the time they had no conference with each other. The father, while actively preaching to men, is forced by the stern logic of facts to this belief; and the son, while studying the Book, and observing the narrowness and bitterness of a divided church, is reluctantly driven to the same conviction. Each up to this time had half

feared to make known to the other these mighty inner revolutions, and their joy was all the greater, and their courage and conviction the stronger, when they saw in it what they believed to be the leadings of the Father whom they loved and served.

In the new home in Washington, Pa., a village of five hundred inhabitants, this affectionate family was once more happily reunited, and Alexander, under the direction of his father, began anew the study of the Bible. He was told to "divest himself of all earthly concern, to retire to his chamber, to take up the divine Book and make it the subject of his study for at least six months;" and he did so with earnest zeal, and made wonderful progress in Scriptural knowledge.

When in his twenty-second year, Alexander, who had never taken part in public worship, at the request of his father, closed one of his meetings with an exhortation. Mr. Campbell was so pleased that he was heard in an undertone to say, "Very well; very well." On July 15, 1810, when in his twenty-second year, Alexander Campbell preached his first sermon. He preached it to a large audience assembled in a grove near their home. The sermon was carefully prepared, and was delivered with eloquence and force; and at the close many were heard to say that he was a better preacher than his father, which was a high compliment, for all regarded Thomas Campbell as a great preacher. The text was: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man who built his house on a rock" (Matt. 7:24-27). This text was in perfect harmony with the strong life-current now beginning to flow in this gifted young man: a call to the world to hear and heed the teachings of Christ rather than those of men. Soon after this he preached the first sermon at Brush

Run, their first congregation. His text here also was strikingly prophetic. It was Job 8:7: "Though thy beginning was small, yet thy latter end should greatly increase." How literally true has this precious promise proven in the history of their work! At that time they were indeed a "feeble folk," only a handful, but at the close of a single century they have grown into a great army of a million and a half, and have become one of mightiest religious forces of the land.

The "Declaration and Address" in its effect on the people was a disappointment to Thomas Campbell. His arguments, overtures and entreaties, though kind in spirit and thoroughly Scriptural, seemed powerless among them. Their eyes were closed and their hearts were indifferent. They neither accepted nor rejected them, but let them severely alone. And the "Association" seemed drifting in the direction of a distinct religious body. It began to look as if there was danger of their becoming another sect among sects, and putting themselves in the ridiculous attitude of one sect pleading for the destruction of all others. Such a thought was abhorrent to Mr. Campbell. And while he was worrying over it he was solicited to form a union with another Presbyterian body. Alexander opposed it privately, but felt that it was not the proper thing at that time to make his opposition public. His age, and the respect he had for his father, restrained him. And so, on Oct. 4, 1810, his father, on behalf of the "Association," applied for membership in the Pittsburgh Synod. He was careful to so define his position that there could be no misunderstanding. They were not a church, but only a society formed for the purpose of promoting Christian union, and they proposed submission to the synod only so far as it was in harmony with the Scriptures. They

were not to become Presbyterians, but were simply Christions co-operating with a Presbyterian Church. They were neither ready to lose their identity, nor to modify their high aim.

Under these conditions, of course they were rejected. "For a party to have admitted into its bosom those who were avowedly bent on the destruction of partyism," says Richardson, "would have been suicidal. It would have been only to repeat in another form, and with a full knowledge of the object in view, the story of the wooden horse of Troy, and to have the gates of its well-walled ecclesiastical city thrown open to its enemies." But Mr. Campbell's dread of adding another to the long list of denominations, for the moment, seemed to blind him to the absurdity of the situation.

Had the synod been as courteous in its refusal as Mr. Campbell was in his application, the sequel would have been different, but it went out of its way to say some ugly things. It was resolved "that however specious the plan of the Christian Association, and however seducing its professions, as experience of the effects of similar projects in other parts has evinced their baleful tendency and destructive operations on the interests of religion by promoting division instead of union, by degrading the ministerial character, by providing free admission to errors in doctrine, and to corruption in discipline, whilst a nominal approbation of the Scriptures as the only standard of truth may be professed, the Synod is constrained to disapprove the plan and its native effects. And further, for the above, and many other important reasons, Mr. Campbell's request can not be granted."

Of course no self-respecting man, however averse to controversy, could remain silent under these circum-

stances, and so Mr. Campbell demanded to know what was included in the omnibus phrase, "many other important reasons." He was assured that no immorality was implied, but that it included the fact that he had taught that there were opinions in the Confession of Faith not found in the Bible; that infant baptism was not authorized by the Scriptures; that he opposed human creeds, and that he encouraged his son to preach without any regular authority.

When he saw that his character was not attacked, Mr. Campbell was disposed to pass the matter by without comment. But not so with his son. His opposition to this whole affair in the beginning now being vindicated, he felt that the time for passive submission had passed, and that something aggressive was demanded. He was young, and his blood was hot, and he was unwilling to stand idly by and allow the synod to go out of its way to mistreat his honored father and their brethren. And though inexperienced in religious polemics, like David, he was ready to meet any Goliath who stood in the way of the right. And, accordingly, at the semi-annual meeting of the Association, now near at hand, he addressed a large audience, setting forth in detail its spirit and purpose.

Little did the synod think that this bold youth who so readily took up the gauntlet which they had thrown down, would soon meet and overthrow the greatest champions of denominationalism and infidelity in the land. They never dreamed of his extraordinary power. "But," as Grafton says, "Alexander Campbell was no ordinary young man. Like Minerva, who stepped full-grown from the brain of Jove, he stepped upon the platform an accomplished speaker, a master of assemblies, already possessed with the power to sway men's hearts."

And at the close of this great address the positions of the father and son are reversed. Until this time Thomas Campbell was the recognized leader. It was his voice, like another John the Baptist, which first pointed out the sin of sectarianism, and the way to union in the Christ. It was his pen which produced the "Declaration and Address," a production more powerful to-day than when written. But henceforth the son, without edict of church or council, and without any agreement between the two, takes the place of the father. The day had come when the opposition had grown so strong and vicious that a more aggressive leader was needed, and the father instinctively stepped to the rear and threw his mantle over the shoulders of his son.

This change came in the natural order of things. Thomas Campbell was by nature and training the man to discover the need of the religious world, and to prescribe the remedy for its wrong. But it required one less fearful of conflict, and less concerned about immediate results, to apply the remedy. In a word, a bold, daring, aggressive leader was needed, and his son Alexander was the man for the hour. But does this reflect unfavorably on the father? Surely not. Does it reflect unfavorably on the surveyor of some great highway that another is called upon to build the road? Is John the Baptist any less a hero because as the "morning star" he was eclipsed by the "Sun of righteousness"? Is it not honor enough for the father that he wrought out the platform of the greatest religious movement since the apostolic age, and trained a son to present it successfully to men? It was he, and not his son, who gave birth to the movement, and marked out the line of its progress. He was its creator and moulding genius. It was he who gave its magnetic watchwords in the "Dec-

laration and Address." It was God's plan that the father should lay the foundation, and the son should build thereon.

After the failure of this well-meant effort there was nothing to do but organize a church, which they called "Brush Run," as we have already seen, "a veritable church in the wilderness." They did this not of choice, but of compulsion. They could not otherwise enjoy their rightful privileges, or perform their sacred obligations. The organization took place May 4, 1811, with thirty members. Thomas Campbell was elected elder; John Dawson, George Sharp, William Gilchrist and James Foster were elected deacons, and Alexander Campbell was ordained as a preacher, the ordination taking place Jan. 1, 1812. This heroic little band, our Pilgrim Fathers, saw not fully the way of their going, but well they knew their Guide. Two ruling principles guided them: the supreme authority of the Scriptures, and the union of the people of God. Other questions which afterwards loomed up large had hardly been thought of at that time. The plan of salvation, the question of baptism, etc., they had not thoroughly studied. But leaven was in the lump, and time would do the rest. It is not so important *where* a man is, as the *direction* in which he is headed. These men were a long way from the New Testament church, but they were headed in that direction.

At their first meeting, on June 16, Alexander Campbell preached, and the Lord's Supper followed. But it was noticed that several of the members did not take the emblems. Inquiry as to the cause of this disclosed the fact that since they had not been baptized they felt that they had no right to them. It was further discovered that nothing but immersion would satisfy them.

Neither of the Campbells had been immersed, and as their plan was to make this a question of forbearance, allowing each one to settle it for himself without discussion, they were immersed in Buffalo Creek.

CHAPTER XIII.

Settling the Baptismal Question.

1. *Campbell's Marriage—A Revolutionary Baby—The Campbells Immersed—Their Example Contagious —Progress—Reasons for Not Being a "Party Man."*

A most important event in the life of Alexander Campbell occurred on March 13, 1811. On that day he was married to Miss Margaret Brown, daughter of John Brown, of Brooke County, W. Va. (then Virginia). Just one year later a little girl came into the home, and brought with her many blessings, and among them a demand that the question of infant baptism be restudied. Questions are never settled until they are settled right. Like Banquo's ghost, they refuse to down until they are downed according to the eternal principles of truth.

As we have already seen, the Campbells had decided that the baptismal question was one of forbearance. On three different occasions—Feb. 3, 1810; May 19, 1810, and June 5, 1811—Alexander Campbell had preached from Mark 16:15, 10, in which he made clear their views on this question. He said: "As I am sure it is unscriptural to make this matter a term of communion, I let it *slip*. I wish to think and let think on these matters." Here is proof of the fact that we often look at a thing, but don't see it. Two things are essential to sight: the object and the angle. There is an angle in which light is absorbed by an object, and there is one in which it is reflected by it, and hence the object is visible or invisible, and important or unimportant, ac-

cording to the viewpoint. This subject as seen from the viewpoint of their education and inheritance was not to be neglected, and it was not to be made a test of fellowship. Most of the members of their little congregation had been baptized in infancy, and, as they thought, were thus inducted into the church. Thomas Campbell, expressing the popular idea on the subject, said "that it was not now necessary for them to go, as it were, out of the church merely for the purpose of coming in again by the regular and appointed way"

But a baby is a wonderful revolutionizing power in the home. Until it comes the whole great question of babyhood, one of the truly great questions of the world, is treated theoretically. If there is any one man who is better qualified to deal with this problem than another it is the man who has never had to deal with it; and if there is any one thing which this particular individual understands a little better than anything else, it is this question of babyhood, and all because he looks at it theoretically. But after the baby arrives, things cease to be theoretical, and become intensely practical. The ancestors of this particular child had for generations been believers in infant baptism. But this grandfather and father had solemnly agreed that all religious questions were to be settled by the Bible. "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," is the slogan of their mission, and now they turn to the Book for light. Being a thorough Greek scholar, the father went into the original in his investigations, and, as a result, he was soon satisfied that the penitent believer was the only Scriptural subject of baptism. This was a startling discovery, and it required courage to accept it, but he had the courage, and it was once for all accepted. But he did not stop here, but pressed

s investigation into the meaning of the original word, nd was not long in coming to the conclusion that it neant *immersion*. To say that he was astonished does ot express his feelings—he was shocked. His faith, pary with age and honors, was being mercilessly dis-upted. But the worst was yet to come: if neither ffusion nor infant baptism was in the Book, then he ad not been baptized. The wife fully agreed with her usband, and they lost no time in adjusting themselves o the new light shining on their pathway. Matthias uce, a Baptist preacher, agreed to immerse them. The on, always thoughtful of his father, apprised him of is purpose before taking the step. He was rather eticent, but, knowing the competency of his son, both in cholarship and character, to settle such questions, he nterposed no objections.

The agitation concerning baptism was spreading in he Campbell family. Dorothea, a sister of Alexander, old her brother that she was having much trouble on he subject, for she had been reading her Bible care-ully, and was convinced that there was no authority or infant baptism in the Book. She had not spoken o her father about the matter, but asked him to do so. Her brother smiled, and told her that he and his wife had had the same experience and reached the same con-lusion, and that he was then on his way to see Mr. Luce about baptizing them. How often is it thus that kindred spirits, without conference with each other, reach the same conclusions. The reader will recall a similar example in a preceding chapter in the case of Thomas Campbell and his son on the subject of divisions n the church, while the father was in America and the on was in Scotland.

June 12, 1812, was fixed as the day for the baptizing,

and Buffalo Creek, where the three members of th Association had been baptized, as the place. Mr. Luc accompanied by another Baptist preacher — Henr Spears—on his way to Buffalo, spent the night wit Thomas Campbell. The next morning, as they wer about starting to the water, Mr. Campbell told him tha he and his wife, after thorough investigation, had de cided to be immersed. This was the first intimation t others that the older people had also been in the throe of the same agitation, and it greatly increased the in terest on the subject.

The prominence of the candidates for baptism, an the novelty of the scene, for Baptists were not numer ous in that section, attracted a large audience at th home of David Bryant, near the Buffalo. Thoma Campbell, in an elaborate address, gave the reasons whic had resulted in this action, and said he could not fail t walk in new light as God threw it upon his way. Alex ander followed in a strong speech, in which he empha sized the two facts that immersion alone was Bible bap tism, and that the penitent believer was the only proper subject of the ordinance. James Hanen and wife were convinced by the addresses, and the seven were baptized by Mr. Luce.

In connection with his baptism Mr. Campbell took another advanced step in the restoration of primitive Christianity. He and Mr. Luce had agreed that the or dinance should be in strict harmony with the New Testa ment pattern, and, as there was no precedent for the "religious experiences" practiced by Baptists as a pre requisite for baptism, this was to be omitted, and the great confession made by Peter, that "Jesus is the Christ, the Son of the living God" (Matt. 16: 17, 18), would be substituted in its place. Mr. Luce hesitated at this point,

cause it was not according to "Baptist usage," but he ally yielded, saying that he believed it to be right, and would do his duty and risk the censure which would ely follow. And so, perhaps for the first time, the ood confession," as practiced in the primitive church, as honored and emphasized on American soil.

The influence of this scene was immediate and wide-read. On the Lord's Day following, at the meeting the Brush Run Church, thirteen others, on a confes-on of faith in the Christ, were buried with their Lord baptism, Thomas Campbell officiating. Others fol-wed their example, and in a short while the church was mposed almost entirely of baptized believers. But me few turned away from them, refusing to discredit e faith and practice of their ancestry. The history of e Haldane church in Edinburgh was being repeated. he reader will remember that when those noble re-rmers declared for immersion that many hesitated, alted, and finally turned about and deserted them, so at, as Richardson says, "immersion, apt emblem of paration from the world, occasioned a separation be-ween those who had been previously united in religious llowship."

Let us pause at this point and note the progress made us far, for it is decided and important:

1. Divisions among the people of God have been seen be sinful, and they are throwing their influence against em.

2. The Bible has been declared to be the only rule of ith and practice, and they have pledged themselves to eak where it speaks, and be silent where it is silent.

3. Immersion has been discovered to be the only ible baptism, and they have submitted to it themselves, nd are preaching it to others.

4. Infant baptism has been rejected as a human tra dition, and the baptism of the penitent believer is sub stituted in its place.

5. The confession of faith in Christ, as practiced i the early church, has been recognized as the sole requir ment essential to baptism.

We quote again from Dr. Richardson: "In seekin for the 'old paths' they had thus far found each ne truth to lead them to another still more obvious, as single track often guides the traveler lost in the fore to a pathway, which in turn conducts him to one sti wider and more easily pursued. The necessity for unit brought them to the Bible alone; this led them to th simple primitive faith in Christ; and this, in turn, ha now guided them to the primitive baptism as the publi profession of that faith. The full import and meanin of the institution of baptism was, however, still reserve for future discovery."

As Alexander Campbell now is the recognized leade in the great work which his father inaugurated, it ma be well that we have a word from him at this time. I a sermon at the home of a Mr. Buchanan, he gives th following reasons for not being a party man:

1. "Because Christ has forbidden me. He has com manded us to keep the 'unity of the Spirit;' to be 'o one mind and one judgment,' and to call no man maste on the earth.

2. "Because no party will receive into communion al whom God would receive into heaven. God loves hi children more than our creeds, and man was not mad for the Bible, but the Bible for man. But if I am aske by a partisan, Could you not join us and let these thing alone? I answer, No, because

3. "The man that promotes the interests of a party

ands next in guilt to the man that made it. The man hat puts the second stone on a building is as instrumental its erection as the man that laid the first.

4. "Because all parties oppose reformation. They all ray for it, but will not work for it. None of them dare eturn to the original standard. I speak not against any articular denomination, but against *all*. . . . I desire to ight for the faith once delivered to the saints. I like the old Christian hero."

These clear-cut utterances show that this young man rasped the situation before him, and that he, like Luther nd Knox, had the courage of his convictions, and was eady, with the zeal and ardor of a martyr, to give his fe to the cause he had espoused.

CHAPTER XIV.

Into the Baptist Church.

Bitter Foes and Ardent Friends—An Example—Joins Redstone Association—Increasing Popularity—Debates with Walker and McCalla—Sermon on the Law—Joins Mahoning Association—The Christian Baptist—The Name "Bethany."

The change of the Brush Run Church into a society of immersed believers naturally produced both enemies and friends—enemies among Presbyterians and friends among Baptists. The community was strongly pedobaptist, and the clergy, already displeased with Mr. Campbell's teaching, aroused and cultivated a bitter opposition against him. And their influence at that time was much greater than it is to-day—it was almost irresistible. It manifested itself in many ways, so that the very atmosphere was freighted with misrepresentations and friendships were sundered, business relations were disturbed, and homes were made unhappy. It invaded places of worship, especially baptismal services. More than once, when Thomas Campbell was baptizing, sticks and stones were thrown into the water, accompanied with threats of physical violence. But he always preserved the dignity and spirit of the Christian gentleman, and thus turned these coarse indignities into a blessing for himself and the cause he plead. But it is significant that Alexander had no such experience at his meetings. There was something in the clear, commanding tones of his voice, and in the expressions of his eye and face,

t forbade them, however bitter the feelings of his rers. But he met a woman once who was an ex- tion to the rule. He was returning from an appoint- nt when, about nightfall, a violent storm overtook n, and he sought shelter in a home on the roadside. e woman was a Presbyterian, and when she learned t he was Alexander Campbell she denied him shelter, l sent him on to brave the storm and find his way as t he could through the darkness of a rainy night. . Campbell, speaking of the incident, said she must e been a woman of very strong convictions, or she ld not thus have stifled the gentler instincts of her . He seemed not to feel unkindly to her.

But over against this vicious opposition there was a responding sympathy among the Baptists. They were numerous in the vicinity of Brush Run, but east- rd on the Monongahela River, and in the fertile val- s at the base of the Allegheny Mountains, they were fficiently so to have an Association, called Redstone, med for an old Indian fort on the river about sixty les above Pittsburgh, where Brownsville is now situ- d. This Association urged Brush Run to enter their lowship, claiming that there was enough held in com- n by the two bodies to justify the union. They felt pardonable pride in the fact that these two scholarly d strong men, after thorough investigation, had opted their views on the action and subjects of bap- m. But the Campbells had not forgotten their expe- nce with the Presbyterians, and so were a little shy. owever, after mature deliberation, and still anxious to oid every appearance of forming a new denomination, ey decided, on certain conditions, to enter the Red- ne Association. The matter was brought before the ush Run Church in the autumn of 1813, and it was

decided to accept the invitation from their Baptist bret ren on the condition that they be "allowed to teach a preach whatever they learned from the Holy Scriptures "regardless of any creed or formula in Christendom."

This decision was presented to the Association, an after considerable discussion, it was voted to recei them. C. L. Loos, speaking of this most importa event, says: "Looking at our past history, it is difficu to say what would have been the fortunes of A. Cam bell's reformatory enterprise, if it had not found an a mirably propitious field among the Baptists. It certain would not have made the remarkable progress whi signalized its early history. . . . We owe much to t Baptists, in spite of the fact that they often became o most determined opponents."

After this the Baptist churches were thrown op to Mr. Campbell, and his services were sought far an wide by his new brethren. And, mounted on his faith ful horse, he gladly responded to these calls. And whe ever he went he was bold to make known his peculi views. He discussed such questions as the place and pu pose of baptism, the Lord's Supper, regeneration, conve sion, Christian union, the old and new covenants, the la and the gospel, etc. Great audiences heard him wit enthusiasm, and friends were made by the hundreds an thousands. He soon came to be recognized as the lea ing champion of their cause, and when they wanted debate they turned to him to hold it. In 1820 he m Rev. John Walker in discussion at Mt. Pleasant, O., an in 1822 he met Rev. William McCalla at Washingto Mason Co., Ky., both pedobaptists. These discussion added greatly to his prestige as a scholar, orator an polemic, and his Baptist brethren drew nearer to him an took him into their confidence. But he was candid wit

em, and warned them against a possible future. At a ivate conference with a number of their preachers at e close of the McCalla debate, he said: "Brethren, I ar that if you knew me better, you would esteem and ve me less. For let me tell you that I have almost as uch against you Baptists as I have against the Presterians."

Mr. Campbell learned two valuable lessons in these scussions: First. their rare value as educational encies. "A week's debating," said he, "is worth a ar's preaching;" and, second, the value of the printingess in disseminating truth. Both debates were pubhed, and wherever they went they were like torchghts illuminating the people who were in the dark on e questions discussed. So much was he impressed this point that, in a few years, he launched the *Christn Baptist,* his great religious monthly.

But trouble was brewing for Mr. Campbell in the aptist fold. He had some enemies who were tireless their opposition to him, and not overscrupulous in eir methods. At a meeting of the Redstone Associaon at Cross Creek, Va., in 1816, he preached his mous *Sermon on the Law,* which proved to be the ttering wedge of separation between him and the Bapsts. Such a sermon to-day would not produce the me results, for the religious world has grown much uring this almost one hundred years, but it was revoluonizing then.

No other single sermon ever preached by this mighty eacher had the effect of this one. It was epochaking. Here, for the first time, he drew clearly the stinction between the law and the gospel, which oved in after years an impregnable bulwark in his nflicts with religious error. He showed that the law

was temporary and local, but the gospel was for a time, and universal. As a system the law had waxed old and passed away. The antitype had given way to the type, and the shadow to the substance. Only the ethical, which was necessarily immortal, remained. The Patriarchal dispensation was the starlight; the Jewish dispensation was the moonlight; that of John the Baptist was the twilight; and the Christian dispensation, beginning with the coronation of the Christ and the descent of the Spirit, was the sunlight. The patriarchs had the bud; the Jews had the blossom; we have the matured fruit of divine grace.

No sermon since the days of inspiration ever did much to leaven and enlighten the religious world as did this one. The effect was magical. It was like a great arc-light thrown upon the way of a band of pilgrims struggling in the dark. The common people understood it, and they proclaimed Mr. Campbell the greatest preacher of the age. But these enemies, mainly among the clergy, determined never to rest until its author was driven from the Association, and they succeeded.

At the next meeting he was tried for heresy, but acquitted. But the old fight, with increasing bitterness, was continued. At last, wearied with this continual strife, the Brush Run Church withdrew, and united with the Mahoning Baptist Association of Eastern Ohio. About this time—August, 1823—Mr. Campbell and about thirty others, mainly from Brush Run, organized a church at Wellsburg, Va., the second congregation in the Restoration movement. The wisdom of this change of associations was seen in the fact that ultimately the Mahoning Association wheeled into line with the work of the Campbells.

Reference has already been made to the *Christia*

ptist, but the importance of that journal justifies rther notice. The name of the paper was an effort conciliation. Mr. Campbell did not like the word Baptist," because it was a denominational term. But, ter consultation with his father, Walter Scott, and hers, it was decided that as they were working with the ptists, the term, modified by the word "Christian," ght be the best title to use.

The prospectus was clear and candid as to his purse. "The *Christian Baptist* shall espouse the cause of religious sect, except the ancient sect called Christians st at Antioch. Its sole object shall be the eviction of uth and the exposing of error in doctrine and practice. he editor, acknowledging no standard of faith other an the Old and New Testaments, and the latter as the ly standard of the religion of Jesus Christ, will, intenonally, at least, oppose nothing which it contains, and commend nothing which it does not enjoin."

With characteristic energy and confidence, Mr. Campell erected a building near his home, bought presses and pe, and employed printers, and pushed the enterprise ith vigor. He not only published this paper, but estabshed a publishing-house, which had a successful history f more than forty years. That the reader may appreate the industry and working capacity of this editor, e should know that his preaching increased rather than ecreased with the advent of the paper; that he not only dited it, but attended to an immense correspondence, nd supervised the publishing department, and for recretion he directed the work of his fine farm on Buffalo reek.

It was in connection with the publication of this ournal that the name "Bethany," a name inseparably and lmost sacredly associated with the life and labors of

Mr. Campbell, came into use. In the beginning, when the circulation was small, the paper was mailed at a little village, West Liberty, four miles away. But soon increased so that this plan was found to be inconvenient and burdensome, and Mr. Campbell had a post-office established in his home, and called it "Bethany." And for the next thirty years he was the postmaster.

The influence of the *Christian Baptist* from the first was remarkable. The first issue made its appearance July 4, 1823, and seven years later, in 1830, when it ceased to exist, giving place to the *Millennial Harbinger*, a monthly double its size, it had made a record which will never be effaced from the religious history of the world. A small people in the beginning had become a power to be reckoned with ever afterward.

The brilliant and fearless editor was a sort of free-lance, reminding many of Elijah or John the Baptist. Religious circles were no longer stagnant, but were stirred to the center. Fast friends and furious foes gathered about the editor, and his influence increased rapidly. The people with one accord, like the Bereans, looked into their Bibles to see if these things were true. Neutrality was impossible. The reader was forced to take sides. He could not sit silently on the fence and watch with indifference the discussions which it aroused. Preachers denounced it from the pulpit, and warned their flocks against it, but they read it all the more. Its converts were numerous, and many of them were among the strongest and best men of the land—such men as P. S. Fall, James Challen and D. S. Burnett.

The paper kept up a raking fire all along the line of religious discussions, but it was specially severe at certain points. One of these was the clergy, and he handled

m without gloves. He characterized them as "hireling ests," "textuary divines" and "scrap doctors." As a dy, he thought them ignorant, proud, self-seeking and xious to keep the people in bondage so that they could d it over them. He scored them for their clerical ess, their sanctimonious speech, their long-faced piety, ir devotion to party and their claim to a special divine l. He denounced their love of titles—"reverend," shop," "doctor," etc.

He was severe in his condemnation of the authority conventions and associations. He did not object to ch gatherings for mutual exhortation, acquaintance, mfort, etc., but where the tendency was toward legis- ive and judiciary bodies he opposed their tyrannical thority. Under his influence several associations gave their organizations and became annual meetings for unsel and fellowship.

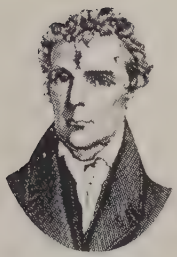
He was terrible on creeds. The "Philadelphia Con- ission" was popular among the Baptists. It was opted by the associations, and no one who ignored it uld have fellowship in them. The Redstone Associa- on, already referred to, at one time refused to admit urteen congregations because they failed to declare egiance to the Philadelphia Confession in the letters ought by their messengers. This was at the meeting 1827, to which Mr. Campbell came as a corresponding essenger from the Mahoning Association. He de- unced them as misnomers, saying that they were not nfessions of faith, but of opinions. He said that opinions people should be free. Clergy, councils and eeds were the threefold chain by which the people were ound and robbed of their liberty in the Christ.

A notable series of editorials, called "The Ancient rder of Things," covered what the editor regarded as

the apostolic faith and practice, and they attracted wi attention, and produced much commendation and cc demnation. The phrase proved popular with those w liked it, and became a sort of shibboleth among the But with others the effect was just the reverse. M Campbell's friends were stigmatized as "Restorationers or "Campbellites," and the feeling against him was i tense. He was often denounced from the pulpit as a b man, and associations sometimes passed resolutions condemnation. Not only his teaching, but his characte was assailed. He was called a "Unitarian," an "An monian," a "Deist," and it was said that he "stole horse," was "excommunicated for drunkenness," etc.

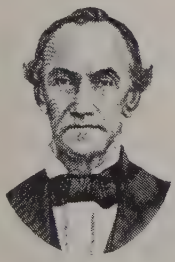
A ludicrous illustration of this feeling occurred Virginia, where some persons had been baptized in t "Campbellite way." Instead of saying, "I baptize you etc., the preacher had used the phrase, "I immerse you etc Some of the churches denounced this as hete odox, and refused to receive those baptized into the fellowship, and they were rebaptized. Among this num ber was a negro, and as he came up out of the water h shouted, "I ain't no Campbellite now!"

WALTER SCOTT.

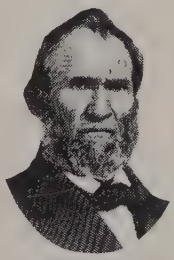


BARTON W. STONE.

"RACCOON" SMITH.



JOHN T. JOHNSON.



JOHN ROGERS.

CHAPTER XV.

Out of the Baptist Church.

Wonderful Prosperity—Conversion of P. S. Fall, "Raccoon" John Smith, John T. Johnson, etc.—Walter Scott's Work—Mr. Campbell's Solicitude—Testimony of Baptist Historians—The Campbells Reluctantly Separate—Causes of the Separation.

The launching of the *Christian Baptist* was the beginning of a period of great prosperity and bitter persecution. Mr. Campbell proved himself as powerful with the pen as he was in the pulpit, and so this popular journal greatly multiplied his influence, and his work went forward with leaps and bounds. In Kentucky men like P. S. Fall, "Raccoon" John Smith, John T. Johnson, the Creaths, Vardeman, Morton, etc., led it to success. Jeremiah Vardeman baptized 550 people in six months; Smith baptized 339 in six weeks; John Secrest baptized 522 in one hundred days; and others made kindred records as evangelists, so that the "Blue Grass" State was a fruitful field for the restoration plea in the beginning, and it so continues to this day.

The same was true in Ohio. Here leaders like Adamson Bently, Walter Scott, William Hayden, Joseph Gaston, and many others of the same mold, aroused the people from their lethargy, and rallied them around the new standard. Mr. Scott was employed as evangelist for the Mahoning Association in 1827. This association, organized in 1820, was made up of ten Baptist churches (the number later was doubled) situated in eastern

Ohio, near the Pennsylvania line, and between the Ohio River and Lake Erie, and was known as the Western Reserve. One of them, however—Wellsburg—was in Virginia. The population was mainly from New England, and was alert and aggressive. Scott was a remarkable young man, about thirty, and a born evangelist. Studied in the light of the elements of great manhood, he does not suffer when compared with his illustrious relative and fellow-Scotchman, the poet and novelist of the same name. He was a personal friend and ardent admirer of Mr. Campbell, and was in full sympathy with his teachings. The churches, as a rule, were spiritually dead when he began his work with them. In 1825 they reported only sixteen conversions. But God wrought wonders in them through their consecrated evangelist. He threw all the force of his ardent nature into his work. He was a close student of the Bible, both as to its message and methods, and he resolved to preach the same gospel preached by inspired men, and in the same way. This was a bold and novel thing to do, but he believed it to be right, and he did it. At first he failed. It was so new and strange that the people, astounded, would ask questions, but would not obey. But he was right, and he knew it, and, being faithful, God gave him the victory. Soon a tidal wave began to sweep through the churches, and the first year there were a thousand conversions.

And during the next two years, when his labors as their evangelist closed, the interest and enthusiasm increased, and, like a swollen stream, swept everything before them. Not only individuals by the hundreds and thousands were saved, but often entire congregations would wheel into line with "the ancient order of things." Baptist congregations would vote out the "Philadelphia

onfession" and substitute the New Testament in its ace. And not only Baptists, but Presbyterians, Universalists, Lutherans, Methodists and Episcopalians in rge numbers, were reached. The Deerfield Methodist hurch came in as a whole. Mr. Campbell, like a great eneral, kept his eye on the field, and he became fearful st the burning zeal of his able and ardent lieutenant hould lead him into serious error in doctrine. And at is request, his father, Thomas Campbell, visited his eld of labor. From New Lisbon, Apr. 9, 1828, he wrote is son as follows:

"I perceive that theory and practice in religion, as in ther things, are matters of distinct consideration. We ave spoken and written many things *correctly* concerning the ancient gospel, but I must confess that, in respect o the direct application of it, I am at present, for the irst time, on the ground where the thing has appeared o be practically exhibited to the proper purpose. Mr. cott has made a bold push to accomplish this object, by imply and boldly stating the ancient gospel, and insisting upon it."

This means that Mr. Campbell confessed that he and is son had discovered the panacea for the world's ills, but they had not properly applied it; they had found the ood old way, but had not explored it. And let it be aid to the glory of Walter Scott, that he was the first nan in America, if not in the world, to take the field iotes of the apostles, discovered and republished by the Campbells, and run and apply the original survey, beginning at Jerusalem.

And what was true in Kentucky and Ohio was also rue on a smaller scale in western Pennsylvania, Illinois, Indiana, Missouri, Tennessee and Virginia. The Baptist historian, Benedict, speaking of the First Baptist

Church of Nashville, says: "It increased between three and four hundred members, when the Campbellites or Reformers succeeded in making proselytes to their views of nearly the whole of this great and growing interest. The pastor and people, with their chapel, of course, all were brought under the influence of the Reformers." And the New York *Baptist Register,* of the year 1830, says: "Mr. Campbell's paper and their vigorous missionary efforts are making great achievements. It is said that one-half of the Baptist churches of Ohio have embraced this sentiment and become what they call Christian Baptists. It is spreading like a mighty contagion through the Western States, wasting Zion in its progress. In Kentucky its desolations are said to be even greater than in Ohio." A correspondent, writing to Mr. Campbell in 1828, says: "One of your most bigoted opposers said not long since in a public assembly that, in traveling twenty-five hundred miles circuitously, he found only four regular Baptist preachers whom you had not corrupted."

The enemies of Mr. Campbell were as active and tireless as his friends. Their work begun in the Redstone Association, had never ceased, but had grown with the years and increased with age. Mr. Campbell was aware of it, and he kept his readers posted regarding it. He cherished the hope that the Baptist Church would return to apostolic ground, and become the nucleus around which the Christian world could be rallied. The thought of forming a new religious organization was as far from his purpose or desire as the east is from the west, but the merciless logic of facts was beginning to force upon him the painful conviction that his mission could not be fulfilled within the narrow limits of any denomination. Speaking of his possible separation from them, he said:

"If there be division, gentlemen, you will make it, ot I; and the more you oppose us with the weight of our censure, like the palm-tree, we will grow the faster. am for peace, for union, for harmony, for co-operation ith all good men. But I fear you not. If you fling ebrands, arrows and discords into the army of the ith, you will repent it, not me. You will lose influence, ot me. We covet not persecution, but disregard it. e fear nothing but error, and should you proceed to ake divisions, you will find that they will reach much rther than you are aware, and that the time is past hen an anathema will produce any other effect than ntempt from some and a smile from others."

And, finally, when the inevitable came, and he and s followers were forced to leave the Baptist fold, he id:

"All the world must see that we have been forced to a separate communion. We were driven out of ors because we preferred the approbation of the Lord the approbation of any sect in Christendom. If this e our *weakness,* we ought not to be despised; if our *isdom,* we ought not to be condemned. We have lost peace of conscience, none of the honor which mes from God, none of the enjoyments of the Holy pirit, nothing of the sweets of Christian communion, y the unkindness of those who once called us breth-n.

> "'More true joy Marcellus exiled feels,
> Than Cæsar with a senate at his heels.'

"We have always sought peace, but not peace at war ith truth. We are under no necessity to crouch, to beg or favor, friendship or protection. Our progress is on-ard, upward and resistless. With the fear of God be-re our eyes, with the example of the renowned worthies

of all ages to stimulate our exertions, with love to God and man working in our bosoms, and immortality in prospect, we have nothing to fear, and nothing to lose that is worth possessing."

These are the ringing words of a man who believes he has a mission, and who is determined, regardless of the cost, to be true to Him from whom he received it. To some they may appear to be lacking in the element of human kindness, but it must not be forgotten that Mr. Campbell was now a young man, and his enemies saw to it that the combative in him was duly cultivated. When an old man, mellowed and enriched by age and experience. his tone was softened, and he believed that the separation should not have been forced, and regretted that it ever took place.

The causes of separation were both doctrinal and practical. The doctrinal were:

1. *Regarding the proper division of the Book.* As early as 1816, when Mr. Campbell preached his great sermon on the law, this point was emphasized. He believed that

"The Old Testament was the New Testament concealed,
And the New Testament was the Old Testament revealed."

He did not discard the Old Testament, except "the handwriting of ordinances that was against us, which was contrary to us," and which was by Christ taken out of the way, "nailing it to his cross" (Col. 2:14). He believed it to be from God, as much so as the New, but that it was given to the Jew, and not to the whole world; and that it was not the book of authority to the Christian except as its teachings were incorporated in the New. Of course its moral principles, like their Author, were immortal. But the Baptists insisted on the equal authority of both books. Robert Semple, a leading Baptist

preacher, said: "I aver that the Old and New Testaments are essentially the same as to obligation, and stand in the same relation to each other and to us as different parts of the New Testament do to each other." The difference, said Campbell, was like the difference between a State when it was a Territory, and the same people when they became a State. The territorial constitution is binding only to the extent that it is re-enacted in the constitution of the State.

2. *Regarding the design of baptism.* In his debate with Walker, in 1820, Mr. Campbell asserted that baptism was connected with the remission of sins. In his debate with McCalla, three years later, he made the same argument with added emphasis and illustration. But in 1830 he made a distinction between the change of heart and the change of state, and claimed that it is the purpose of baptism to change the state. "A change of heart," he says, "though it necessarily precedes, is in no sense equivalent to, and never to be identified with, a change of state." He compared it to the marriage ceremony which was not for the purpose of changing the hearts of the contracting parties, but their state or relationship, and that they were not married, however great their change in heart toward each other, until this ceremony had taken place. The Baptists called this "baptismal regeneration," or "water salvation," and rejected it as a doctrine foreign to the teachings of the Book. They taught that baptism was not in order to, but because of, remission of sins, and therefore it did not precede, but followed, forgiveness.

3. *Regarding conversion.* The Baptists were strongly Calvinistic, and taught that as man was "dead in trespasses and in sins"—as dead spiritually as Lazarus was physically—it required a spiritual miracle through the

direct operation of the Holy Spirit to give him spiritual life, just as it required a physical miracle to give life to the body of Lazarus. Mr. Campbell insisted that he was not so dead in sins as to destroy his volition, and that he was converted or not, not because of some miracle of the Spirit, exerted or withheld, but because of his own choice in the matter. He was active, and not passive, in the matter of his religious life.

4. *Regarding creeds.* The Baptists believed that creeds—a statement of doctrinal belief—were necessary in order to protect themselves from heretics, such as Universalists, Unitarians, etc., and most of them had adopted the "Philadelphia Confession." Mr. Campbell waged war furiously on this point. He insisted that Bible things should be stated in Bible terms, and that creeds had always been the prolific source of divisions, and that the early church protected herself from all manner of heretics by the Book as it came from God.

There were also some serious practical differences which tended to separation:

1. *Regarding the administration of baptism.* The Baptists taught that only an ordained preacher had the right to baptize. Mr. Campbell, on the other hand, taught that, since all Christians were kings and priests unto God, each one had a right to administer the ordinances of the Lord.

2. *Regarding the Lord's Supper.* The Baptist custom was to observe this ordinance once a month, or once a quarter, while Mr. Campbell insisted that it should be observed every Lord's Day. He showed this to be the practice of the primitive church, as seen both in the New Testament and in later history. The Baptists also practiced "close communion," but he, with Paul, taught that in this ordinance a man should examine himself, and not

is neighbor, "and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28).

3. *Regarding the reception of members into the church.* The Baptists required their converts to relate a "Christian experience," either to the officers or to the congregation, and they were received or rejected by a vote. If the "experience" indicated a genuine conversion, they were received; if not, they were rejected. Mr. Campbell insisted that all who believed with the whole heart in the divinity of the Christ, and who thus confessed him before men, should be baptized in his name, and thus become members of his body.

4. *Regarding the call to the ministry.* The Baptists believed that preachers should receive a direct call from God, accompanied by a miraculous assurance akin to the light and voice in Saul's conversion and call before they had a right to preach. Mr. Campbell opposed this idea, as he did the idea of the miraculous in conversion, and taught that consecrated and gifted young men well reported of in the churches, as was Timothy, were called of God, and should be set apart by these churches to the ministry of the Word."

These, and kindred points, constantly agitated, and often exaggerated, finally did their work, and tore asunder a people who ought to have been one. No exact day can be named as the time of this sad occurrence, for it came about gradually, and consumed several years in its consummation, but we may date it 1830. After this the followers of Mr. Campbell were known as "Christians," or "Disciples of Christ," or "The Christian Church," the legal title usually being the "Church of Christ at such and such a place."

During the eighty years since the separation, time, God's gracious minister of healing, who always brings

roses, and not thorns, has done much toward healing these old sores and obliterating these differences, so that in many places, the two peoples are much nearer together now than then. And it is the prayer and hope of many in both communions that the time is not distant when these, the two largest immersionist bodies in America, may become one.

CHAPTER XVI.

Four Important Events.

The Living Oracles—Campbell and Owen Debate—Mormonism—"Millennial Harbinger"—The "Oracles" Burned—Owen and the Ox.

Alexander Campbell was now forty-two years of age, and just entering the prime of his splendid manhood. The "Declaration and Address" was issued in 1809, so that he had been twenty-one years developing the principles of the mission upon which his Master had sent him. Like a great ship, it required time to fully loose him from his moorings and bring him out into the open sea, but he is there now, and ready for the voyage.

But there are two important events back of this date which contributed largely to his present position of power, and we must notice them. The first is the publication of "The Living Oracles," a new translation of the New Testament. The spare moments of the winter of 1826 were devoted to this work. It was based on the translation of George Campbell, Macknight and Doddridge, three eminent Presbyterian scholars, with such hints and aids of his own as might help the reader in his study. An important feature of the work was announced in the prospectus. "Sundry terms," he said, "are not *translated* into English, but *adopted* into the translation from long usage. These terms are occasionally translated into English, but not always. We shall uniformly give them the meaning which they have affixed to them whenever they occur, and thus make this

a *pure* English New Testament, not mingled with Greek words, either adopted or Anglicized."

The work, a book of 550 pages, appeared in the spring, and had the unique distinction of being the *first version in English that ever gave to the reader the New Testament completely rendered in his own vernacular.* This bold move on the part of Mr. Campbell placed him in a favorable light before the unprejudiced world, showing that he was anxious for all to have the best possible opportunity to understand the Scriptures.

Pedobaptists were much displeased with the work, but they were disarmed in their criticism because it was, in the main, the work of their own scholars. Neither did the Baptists like it, because it robbed them of their denominational name by translating "John the Baptist" into "John the Immerser," and some of them denounced it bitterly. One writer said Mr. Campbell had made eighty variations from Dr. George Campbell's translation on the single subject of baptism. This was not true, for the changes, as announced in the prospectus, were simply the changing of the word "baptism," and its cognates, into the English words "immerse" and "immersion"—the varying changes of a single word, rather than the changing of eighty words. Mr. Campbell, stung by this ingenious, but unmanly, misrepresentation, replied sharply by saying that the writer "had told eighty lies in telling one truth, as if a man should say he had seen eighty pigeons when he had only seen one pigeon eighty times."

Another example of opposition was the case of Edmund Waller, a brother of the editors of the *Baptist Recorder,* who secured a copy of the book, and was undecided as to what he should do with it. For ten days he made the matter a subject of prayer, and finally de-

ided to burn it; and so, like Jehoiakim (Jer. 36:23), he committed it to the flames. Such is blind bigotry in all ages; it will not only burn books, but it will burn martyrs, when not restrained by the strong arm of the law. But God always sees to it that such opposition overreaches itself, and reacts to the injury of the persecutor rather than the persecuted. But all Baptists did not thus receive it. Many among the cultured and broad-spirited gave it a hearty reception. Among these may be mentioned Andrew Broaddus, one of their strongest men.

Another incident to be mentioned is the debate with Owen. Up to this time Mr. Campbell's main work had been the defense of Christianity in the house of its friends, but now he meets its open enemies. Infidelity, like a flood, had been pouring into the United States. David Dale's success at New Lanark Mills, Scotland; Faurier's theories of communism in France, and the "social system" of Robert Owen, son-in-law of Mr. Dale, were impressing the people. Advocates of these views, in large numbers, were coming to America, because they thought this new country of free institutions a favorable field, and they were active and aggressive. They established themselves at Kendal, O.; New Harmony, Ind., and some other places, and taught that religion was a barrier to progress, and should be shoved out of the way. A paper was established which advocated in an able manner these revolutionary views.

As soon as Mr. Campbell saw this he ran up the banner of Christ to the masthead and cleared the deck for action. The *Christian Baptist* published a series of strong articles on "Robert Owen and the Social System" and "Deism and the Social System," and they accomplished the desired result. In February, 1828, he was asked if he would meet Dr. Underhill in debate. He re-

plied that he was always ready to defend his Master but he preferred not to meet a subordinate of Mr. Owen but that gentleman himself. He believed the debate necessary, but he would measure arms only with the king; Mr. Owen at this time was lecturing in New Orleans, where he boldly challenged the clergy to meet him in discussion, but no one would meet him. But as soon as Mr. Campbell learned of the challenge he accepted it. In a short time Mr. Owen visited him in order to arrange the details of the discussion. And while at Bethany, the two were strolling together one evening over the farm, when they came to the family burying-ground. Mr. Owen paused and said to Mr. Campbell:

"There is one advantage I have over the Christian —*I am not afraid to die.* Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment." Mr. Campbell replied: "You say you have no *fear* in death; have you any *hope* in death?" After a solemn pause, Mr. Owen said, "No." "Then," continued Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed till he is satisfied, and stands in the shade whisking off the flies, and has neither *fear* nor *hope* in death." Mr. Owen, unable to meet this simple, but crushing, reply, only smiled in his confusion, and made no attempt to do it.

The debate took place in Cincinnati, O., Apr. 13-21, 1829, and was a great occasion. Mr. Campbell was the acknowledged champion of the Christian faith, and Mr. Owen was no less distinguished as its foe; and the issue between them being the one great question of the world, it was one of the most remarkable religious discussions in the history of man.

Mr. Campbell, being a philosopher, and realizing the portance of thorough work, gave to his defense of hristianity the widest possible range. On the fifth day r. Owen completed the reading of his manuscript, and ding himself unable to follow his opponent in his broad neralizations and masterly summaries, he authorized m to proceed without interruption to the close of his gument. Then followed a speech of twelve hours, which," says Richardson, "for cogency of argument, mprehensive reach of thought and eloquence, has never en surpassed, if ever equaled." And when it closed, thoughtful hearer, not in sympathy with Mr. Campbell, xpressed the feelings of himself and many others, when e said: "I have been listening to a man who seems as ne who had been living in all ages."

Mr. Campbell, anxious that we who read the debate hould know the sentiment of those who heard it, at the ose proposed "that all persons in the assembly *who believe in the Christian religion* . . . will please signify it y rising," when almost every one rose. When they ere seated, he put the other side of the question, when nly three persons in the immense audience stood.

The debate was a success in that it checked the rising de of infidelity and greatly encouraged the Christian. t also aided Mr. Campbell in his work by placing the eligious world, both Protestant and Catholic, under lasting obligation to him, and giving to him prestige and ower irrespective of denominations. The debate was published, and had a large circulation, and it remains to this day an authority on Christian evidences. Another significant result was that Mr. Owen soon abandoned his nfidel schemes in America, and returned to the Old World.

The smoke of this battle had hardly cleared away

when Mr. Campbell was called upon to meet a foe in his own household. About the close of 1830 Mormonism began its deadly work in northern Ohio, when Sydney Rigdon joined Joseph Smith in the fraud of "The Lost Manuscript Found," which was published as the "Book of Mormon," and resulted in the organization of the "Church of the Latter-day Saints." Mr. Rigdon was an eloquent speaker, and he wrecked the cause in Kirtland, and injured it at other places. But Mr. Campbell was promptly on his trail, and so successfully exposed the new fad that it lost its power over the people, and soon found it wise to seek a home in other parts.

The *Millennial Harbinger,* successor to the *Christian Baptist,* was launched with the beginning of the year 1830. The change in the general situation demanded a larger paper with a different name. For seven years the *Christian Baptist* had been invaluable in disseminating the principles of the Restoration movement. In the last issue the editor gives his reasons for its discontinuance, as follows:

"I have commenced a new work, and taken a new name for it, on various accounts. Hating sects, and sectarian names, I resolved to prevent the name of 'Christian Baptist' from being fixed upon us. It is true that men's tongues are their own, and they may use them as they please, but I am resolved to give them no just occasion for nicknaming advocates of the ancient order of things."

The appearance of the *Millennial Harbinger* was the occasion for renewed assaults on the cause it represented. The editor, realizing this, gave his enemies to understand that if nothing but a continued battle would satisfy them, they should have it. "I hear," he said, "that it has been decreed to destroy this paper as soon as it

opears. If they can logically and Scripturally strangle
in life's porch, or dispatch it as his Majesty, King
lerod, dispatched the innocents of Bethlehem, I say,
t them do it. But I draw comfort and strength from
he remembrance that no man ever achieved any great
ood to mankind who did not wrest it with violence
hrough ranks of opponents, and who did not in the
onflict sacrifice either his good name or his life. John,
he harbinger of the Messiah, lost his head. The apos-
es were slaughtered. The Saviour was crucified. The
ncient confessors were slain. The reformers all have
een excommunicated. I know we shall do little good if
e are not persecuted. . . . But the ancient gospel has
many powerful advocates, and the heralds of a better
rder of things are neither few nor feeble. No seven
ears of the last ten centuries, as the last seven, have been
o strongly marked with the criteria of the dawn of that
eriod which has been the theme of many a discourse
nd the burden of many a prayer."

In January, 1846, after sixteen years of pronounced usefulness, the *Harbinger* was increased to sixty pages, and Prof. W. K. Pendleton, of Bethany College, was added to the editorial staff. And nineteen years later—January, 1865—only a little more than a year before his death, Mr. Campbell relinquished all editorial connection, and turned the paper over to Professor Pendleton. But he continued to write for it occasionally, and the last thing that ever came from his pen appeared in the issue of the following November.

CHAPTER XVII.

The Stone Movement.

Barton W. Stone—Bound by Calvinism—Liberated by the Bible—Wonderful Revivals—Cane Ridge—Trouble with Synod—Springfield Presbytery—Signal Honor—Shakerism.

The spirit of reformation was not confined to the Campbells, but was abroad in the land. God's people in many places were weeping over the hurt of Zion and doing what they could for her cure. This spirit was not confined to any particular people, and it was found on both sides of the Atlantic. The Haldanes, in Europe; James O'Kelly, a Methodist in Virginia; Arthur Jones, a Baptist, in Vermont, and Barton W. Stone, a Presbyterian, of Kentucky, are examples of this fact. Mr. Stone led the most important of these tributary movements, and one which exerted a permanent and powerful influence on the Restoration movement.

Mr. Stone was born near Port Tobacco, Md., Dec. 24, 1772, sixteen years before the birth of Alexander Campbell. He was the youngest of a large family, and his father died when the child was too young to remember him. When he was seven years old, the mother moved to Pittsylvania County, Va., near the place where this writer was born and reared. Here, in full view of the beautiful Blue Ridge Mountains, the boy grew to young manhood. Here he experienced the characteristic hardships of pioneer life, and these hardships were intensified by the Revolutionary War. From the humble home in the forest, and only thirty miles away, he heard

e guns of General Green and Lord Cornwallis in the ttle of Guilford Courthouse.

He early chose the law as a profession, and, in order o succeed, to use his own words, he "determined to get l education, or die in the attempt." When eighteen he ntered Guilford Academy, N. C., the scene of the battle referred to, and made fine progress as a student. He as of a strongly religious temperament, but the theogy of the day so befogged him that he became discouraged, and gave himself up to the youthful pleasures of the young outside the church., But James McGarey, noted evangelist, came to the town, and the young tudent again turned his face Godward, in search of ace for the soul, determined, regardless of cost, that would be a Christian. But he found it a difficult task. "For one year," he says, "I was tossed on the waves of uncertainty, laboring, praying and striving to obtain saving faith, sometimes despondent and almost despairing of ever getting it. At that time I believed that mankind were so totally depraved that they could do nothing acceptable to God till his Spirit, by some physical, almighty and mysterious power, had quickened, enlightened and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation. I asked myself, Does God love the world—the whole world? And has he not almighty power to save? Had I a child whom I greatly loved, and saw him at the point of drowning, and utterly unable to save himself, and if I were able to save him, would not I do it? Would not I contradict my love for him—my very nature—if I did not save him? And will not God save all whom he loves?"

This reasoning drove Mr. Stone into the doctrine of unconditional election and reprobation as taught in the Westminster Confession of Faith, and left him almost

mad. Speaking of it later, he says: "I shudder whil
write. Blasphemy rose in my heart against such a G
and my tongue was tempted to utter it. Sweat profus
burst from the pores of my body, and the fires of h
gat hold of me."

All this time relief was at his finger tips, but t
clouds of speculative theology so blinded him that he c
not see it. Finally, in desperation, he turned to the c
Book, and these clouds fled away like mists before t
sun, and his soul was at peace. "From this state of pe
plexity," he says, "I was relieved by the precious wo
of God. I became convinced that God did love the whc
world, and that the reason why he did not save all w
because of their unbelief, and that the reason why th
believed not was not because God did not exert h
physical, almighty power on them, but because they r
ceived not the testimony given in his word concernir
his Son. I now saw that it was not against the God a
Father of our Lord Jesus Christ that I had been tempte
to blaspheme, but against the character of a God n
revealed in the Scriptures."

After this outburst of faultless logic and righteou
indignation, Mr. Stone, in the solemnity of the presenc
of death, expresses his convictions concerning this doc
trine. "Let me here speak when I shall be lying unde
the clods of the grave: Calvinism is among the heavie
clogs on Christianity in the world. It is a dark mour
tain between heaven and earth, and is amongst the mos
discouraging hindrances to sinners from seeking th
kingdom of God."

From this moment Mr. Stone was a new man. Th
shackles which had fettered him were broken, and th
scales which had blinded him had been removed, and a
a free man with clear vision he threw himself with ardo

o his work. He became a candidate for the ministry; t when asked if he accepted the Westminster Confes- n of Faith, he answered, "As far as consistent with e word of God," thus showing himself in perfect har- ony with the slogan of the Campbells—"Where the ble speaks, we speak; and where the Bible is silent, are silent."

In 1801 the young preacher, having heard of a won- rful revival in southern Kentucky, went down to study e work. There, in Logan County, multitudes gathered d strange things transpired. "The scene to me," he ys, "was new and passing strange. It baffled descrip- n. Many, very many, fell down as men slain in battle, d continued for hours in an apparently breathless and otionless state—sometimes for a few moments reviving d exhibiting symptoms of life by a deep groan, a ercing shriek, or by a prayer for mercy most fervently tered. After lying there for hours, they obtained de- erance. The gloomy cloud which covered their faces emed gradually and visibly to disappear, and hope in iles brightened into joy; they would rise, shouting de- erance, and then would address the surrounding mul- tude in language truly eloquent and impressive. My nviction was that it was a good work—the work of od."

Mr. Stone returned from these strange and stirring enes fired anew with holy zeal. His first sermon at ane Ridge was on the words: "Go ye into all the world, d preach the gospel to every creature. He that be- veth and is baptized shall be saved, but he that believeth t shall be damned." This was the beginning of an- her revival similar to the one he had visited. Expe- ences on the part of sinners were equally strange and artling. And the people in equal numbers came from

far and near, and thousands turned to God. It looked in some respects, like another Pentecost. Twenty-five thousand people camped on the ground until the food supply failed, and would have remained longer could they have been fed. Like fire in stubble, the influence of this meeting swept abroad until a wide scope of country was involved. Doubtless there was fanaticism here, but it was not all fanaticism, or good and permanent results would not have followed as they did.

Mr. Stone was surrounded by some strong colaborers in this work—Richard McNemar, John Thompson, John Dunlavy, David Purviance and Robert Marshall. Their preaching was in direct conflict with the Confession of Faith. They taught that salvation was for all, and that every one, without the aid of the miraculous influence of the Spirit, could be saved. No wonder this preaching wrought wonders, for it was the same kind that wrought wonders in the early church. Neither is it strange that it aroused violent opposition, for Satan knew its danger to his kingdom, and he would, if possible, stop it. So, in a short time, they were tried for heresy in the synods and presbyteries for preaching un-Calvinistic doctrines. McNemar was the first victim and when they saw that he would be excluded from the fold, these five men, during a recess of the synod, retired to a garden, and, after prayer and consultation, drew up a protest, a declaration of independence, and a withdrawal from their jurisdiction, but not from their communion. This protest was presented to the synod by the moderator, and it greatly surprised and enraged that body.

These brave men retired to the home of a friend near by, and were quickly followed by a committee from the synod, seeking to reclaim them. During the confer-

e with the committee one of its members—Matthew uston—was converted to the righteousness of their se, and united with the protestants.

When the synod received the report of this com-tee, it solemnly suspended the dissenters, because they d departed from the doctrine and usages of the church, had taught a doctrine subversive of the Confession Faith. But in this second point they were unjust to ne, for he was ordained with the understanding that accepted the Confession only so far as it agreed with Bible.

Immediately these brethren formed themselves into organization known as the Springfield Presbytery. ey sent a vigorous letter to their churches, telling m what had transpired, and why they had withdrawn m the synod. They also filed their objections to the nfession of Faith, and to all human creeds, and their ermination to take the Bible, and the Bible alone, as ir only rule of faith and practice. This letter was lely circulated, and it had a large influence.

The ties of confidence and love binding Mr. Stone to churches were tender and strong, and it was painful break them. But he had new light, and he must walk it; and so he told them that he could not longer ach Presbyterianism, and that he would henceforth or to spread the Redeemer's kingdom irrespective of nominationalism. He released them from all financial igations, and said he would continue to preach among m, but not as their pastor. Having already freed his ves, and now having no salary, he worked on his little rm to support his family. But he preached inces-htly, and great throngs gladly heard him.

The Springfield Presbytery was an infant of a short e. Within a single year these men saw their distinct-

ive name savored of party spirit, and they threw it ove board and substituted the name "Christian." This nob act, which should have commended them to all goo men, only intensified the opposition against them, an they became a byword and laughing-stock among th religionists about them.

In the light of all this, it would seem that the dis tinguished honor of organizing the first churches sin the great apostasy, with the Bible as their only rule faith and practice, and with "Christian" as the famil name, belongs to these brave men, and that it occurre in Kentucky, in 1804, and that Cane Ridge was the firs

Light improved is always light increased, as the his tory of these men shows. They soon published "Th Last Will and Testament of the Springfield Presbytery one of the most unique productions in religious litera ture. The independent study of the Book was not lon in causing them to abandon infant baptism and affusion But none of them had been immersed, and, for a mo ment, they were puzzled as to how to overcome thi difficulty; but it was only momentary, for they soon saw that the authority to preach the gospel involved the right to administer its ordinances, and so the preachers firs baptized each other, and then baptized their congrega tions.

Let it be remembered that all this occurred five years before Thomas Campbell issued the "Declaration and Address," and eight years before he and his illustrious son were immersed.

For a time everything went well, and churches sprang up as if by magic over a wide territory. But a new fad called "Shakerism," a semi-religious socialistic move ment from New York, was introduced, and it made havoc with the faith of many of their new converts

o of the preachers lost their moorings and went with m, and the day which dawned with such bright prom- seemed destined to end in a night of densest darkness. t Mr. Stone, by nature as kind and gentle as a woman, s also courageous as a lion when courage was de- nded, stood manfully by the ship, and steered her ely through the storm and out again into the peace- waters of prosperity. But other troubles came, and o more of his preachers deserted him, and returned the original fold. Speaking of this in after years, said: "Of the five of us who left the Presbyterians, nly was left, and they sought my life." But God not desert him, and his influence increased greatly, churches were planted in Kentucky, Tennessee and io.

CHAPTER XVIII.

Union of the Followers of Campbell and Ston

First Meeting of Campbell and Stone—Conferences—Speeches of Smith and Stone—Union Consummated—The Two Peoples Contrasted—Blending Streams—Power of Love.

In 1824 Mr. Stone and Mr. Campbell first me When they compared views, it seemed that there we irreconcilable differences between them. Stone thoug Campbell heterodox on the Holy Spirit, and Campbe suspected Stone's soundness on the divinity of Chris But, on a fuller investigation, they found these diffe ences more imaginary than real, and they joined hear and hands, and God blessed them with the most importa work since the apostolic age. If good men would alwa thus deal with their differences, this blessed result woul become one of the ordinary experiences of life.

Theirs was a case of esteem and love on first sigh and this feeling continued to the end of life. Ston near the end, said: "I will not say there are no faults i Bro. Campbell, but there are fewer, perhaps, in him tha any man I know on earth; and over these few my lov would throw a veil, and hide them forever from view I am constrained, and willingly constrained, to acknow edge him the greatest promoter of this Reformation o any man living." And this feeling was fully recipr cated by Mr. Campbell.

With the leaders feeling thus toward each other, th work of union between their followers was well on th way when it was begun. And so, after a number o

kindly conferences, it was decided to have a meeting of representative men from both sides at Georgetown, Ky., to continue four days, including Christmas Day of 1831. The results of this conference were so satisfactory that another was convened in Lexington on New Year's Day, following. The spirit of the Master was supreme in these gatherings, and the blessings of the Lord rested richly on his people.

The Lexington meeting was held in the old meeting-house of the Stone brethren on Hill Street on Saturday. At an early hour the house was crowded. Stone and John T. Johnson and Samuel Rogers and G. W. Elley and Jacob Creath and "Raccoon" John Smith were there, with many others worthy of special mention, but we have not space for their names. The Lord has them in the heavenly records. It was not a convention of elders and preachers, but a great mass-meeting of all classes. It was decided that one man from each party should speak, setting forth clearly the grounds of union, and Stone and Smith were selected as the speakers. After a private conference, it was agreed that Smith should make the first address.

At the appointed hour, Smith, realizing the tremendous importance of the occasion, arose and delivered one of the great speeches of his life. The following quotation will give the reader an idea of the character of the address. He said:

"God has but one people on the earth. He has given them but one Book, and therein exhorts and commands them to be one family. A union such as we plead for—a union of God's people on that one Book—must, then, be practicable. Every Christian desires to stand in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it

is God's will that his children should be united. To t
Christian, then, such a union must be desirable. The
fore the only union practicable or desirable must
based on the word of God as the only rule of faith a
practice.

"There are certain abstruse and speculative matte
—such as the mode of divine existence, and the natu
of the atonement—that have, for centuries, been them
of discussion among Christians. These questions are
far from being settled now as they were in the begi
ning of the controversy. By a needless and intempera
discussion of them much feeling has been provoked, a
divisions have been produced. For several years pa
I have tried to speak on such subjects only in the wor
of inspiration, for it can offend no one to say abo
these things just what the Lord himself has said. Wha
ever opinions about these, and similar, subjects I ma
have reached in the course of my investigation, if I neve
distract the church of God with them, or seek to impo
them on my brethren, they will never do the world an
harm. I have the more cheerfully resolved on thi
course because the gospel is a system of facts, com
mands and promises, and no deduction or inference fro
them, however logical or true, forms any part of th
gospel of Jesus Christ. No heaven is promised to thos
who hold them, and no hell is threatened against thos
who deny them. They do not constitute, singly or to
gether, any item of the ancient and apostolic gospe
While there is but one faith, there may be ten thousan
opinions; and hence, if Christians are ever to be one
they must be one in faith, and not in opinion.

"For several years past I have stood pledged to mee
the religious world, or any part of it, on the ancien
gospel and order of things as presented in the Book

is is the foundation on which Christians once stood, d on it they can, and ought, to stand again. From s I can not depart to meet any man in the wide world. hile, for the sake of peace and Christian union, I have g since waived the public maintenance of any specula- n I may hold, yet not one gospel fact, commandment promise will I surrender for the world.

"Let us, then, brethren, be no longer Campbellites, or oneites, or New Lights, or Old Lights, or any other hd of lights, but let us all come to the Bible, and the ble alone, as the only book in the world that can give all the light we need."

Stone, with his heart filled with love and hope, re- onded in a brief speech. "I will not attempt," he said, o introduce any new topic, but will say a few things the subjects presented by my beloved brother. Con- oversies in the church sufficiently prove that Christians n never be one in their speculations upon these mys- rious and sublime subjects, which, while they interest e Christian philosopher, can not edify the church. fter we had given up all creeds and taken the Bible, d the Bible alone, as our rule of faith and practice, we et with so much opposition that I was led to deliver me speculative discourses upon these subjects. But I ver preached a sermon of that kind that really feasted y heart; I always felt a barrenness of soul afterwards. perfectly accord with Bro. Smith that these spec- lations should never be taken into the pulpit; and when mpelled to speak of them at all, we should do so in the ords of inspiration.

"I have not one objection to the ground laid down y him as the true Scriptural basis of union among the eople of God, and I am willing to give him, now and ere, my hand."

And as he spoke these words, he extended his hand to Smith, who received it rapturously, and the union of these two great bodies was virtually accomplished.

It was then proposed that all who felt willing to unite on the principles enunciated should signify it by giving to each other the hand of fellowship, and at once the audience arose and joyfully joined hands. A song was sung, and, amid tears of inexpressible happiness, the union was confirmed. On the Lord's Day following they broke the loaf together, and around the emblems of the suffering Saviour they renewed their pledge of love and loyalty in a common cause.

Smith and Rogers were sent among the churches to carry the glad tidings of the union, and to direct and confirm them in their new relations.

Dr. Richardson's wise words, contrasting the two parties to this union, are in point here: "While the features of this organization—the Stone wing—were thus in a good measure similar to those of the reformation in which Mr. Campbell was engaged, there were some characteristic differences. With the former, the idea of uniting all men under Christ was prominent; with the latter, the desire of an exact conformity to the primitive faith and practice. The one occupied itself chiefly with casting abroad the sweep-net of the gospel, which gathers fishes of every kind; the other was intent on collecting 'the good into the vessels' and casting 'the bad away.' Hence the former engaged mainly in *preaching;* the latter, in *teaching.* And thus they supplemented each other. Where one was strong, the other was weak. One appealed mainly to the head, the other to the heart. In one, the protracted meeting 'was prominent,' and converts were multiplied; in the other, the mists and clouds of theological speculation were dissipated, and the church

of the apostolic days was being brought back into view. In a word, one was gathering fuel and the other fire, and when the two were properly adjusted, the world was stirred as it has not been since the days of primitive Christianity."

W. T. Moore calls attention to an important result of the union which should not be overlooked: "From the Campbellian point of view this union had its drawbacks. At the time it was consummated the 'Reformers' were practically sweeping everything before them in the Baptist churches of Kentucky, Ohio, and other places where the 'Christians' had attained considerable influence. But the union seriously affected the trend of the Baptist churches toward the Reformatory movement. Many of those who had sympathy with the Reformation utterly refused to become associated with a movement which had coalesced with Unitarians and Pedobaptists." This charge was false, but it had the semblance of truth, and, for a time, it did much injury.

J. H. Garrison beautifully illustrates the union of these people. He says: "As two streams, having independent sources in the high mountain ranges, in flowing toward the sea, by the law of gravitation often meet and mingle their waters in one river, so these two independent religious movements—the one organized by the Campbells, the other by Barton W. Stone—having the same general aim, the unity of God's children, naturally flowed together under the law of spiritual gravitation, when unhindered by sectarian aims, forming a mighty stream of reformatory influence, whose effect has been felt in every part of the church universal."

In this case, as with the Campbells, the younger was the stronger. The son, so far as the later and larger history of their work is concerned, rather than the father,

gave it form and direction. The Missouri River, though longer than the Mississippi, is a tributary of the latter. And so the Stone movement, though several years older in its organic form than that of the Campbells, is generally regarded a tributary, and not the main stream, in this onflowing and world-blessing spiritual current. This is because most of the vital and permanent in the teachings of Stone, and much more, were found in the teachings of Campbell. That this may be seen, it is only necessary to enumerate the leading principles which have given the Restoration movement its place and power in the world. These are:

1. The plea for Christian union.

2. The exaltation of the Bible as the only rule of faith and practice.

3. The restoration of the ordinances to their original place and meaning.

4. The emphasis of human responsibility in things spiritual.

5. The exaltation of the Christ as the creed and foundation of the church and the supreme authority in Christianity.

One final word of much importance remains to be said concerning this union; viz.: love was the leading element in this glorious consummation. The people first became acquainted with each other; this acquaintance ripened into friendship, and this friendship into love. No amount of argument and information and exhortation in the absence of love could have wrought such results. Pieces of steel thrown together will touch each other, but they will not unite; but melt them, and they become one common whole.

CHAPTER XIX.

Walter Scott.

Early Life—Comes to America—Conversion—Contrasted with Campbell—Great Preacher—Makes Campbell Shout—Great Evangelist—Anecdotes—as a Writer—Campbell's Tribute to His Great Lieutenant.

The union of the forces of Stone and Campbell was one of the great events in modern church history. The three leading spirits in this movement—Thomas and Alexander Campbell and Barton W. Stone—were aided by heroic men, without whom they could not have succeeded. Let us pause and look at the chief of these heroic helpers—Walter Scott.

Mr. Scott was born in Moffat, Dumfrieshire, Scotland, Oct. 31, 1796. He was one of ten children. John Scott, his father, was a man of culture and a musician of ability. His mother, Mary Innes Scott, was not only a brilliant woman, but she was as sweet and beautiful as the rose, and as sensitive. A sad illustration of this is seen in her tragic death. Her husband died suddenly, while away from home, and so great was the shock when she heard of it that she died of a broken heart, and both were buried in a single grave.

His parents, early in his life, recognized the talent of their son, and determined to give him the best educational advantages; and so, after careful academic training, he completed his education in Edinburgh University, and entered life's conflicts equipped for the struggle.

Through the influence of an uncle—George Innes—

he emigrated to the New World, landing in New York, July 7, 1818, in his twenty-second year, and began his career in the Faculty of a classical academy on Long Island. But having tasted adventure, and liking it, he was soon on his way West to visit the vast regions beyond the Allegheny Mountains. With a companion of his own age, he made on foot the long, rough journey of more than three hundred miles, reaching Pittsburgh, with tired limbs and sore feet, on the 7th of May, 1819. Here he found a fellow-countryman—George Forrester—who gave him a place in the Faculty of his school. They were congenial spirits, and at once became fast friends and fellow-students of the Bible. Mr. Forrester's religious life had been influenced by the Haldanes of Scotland, whose work was close akin to that to which young Scott was destined to devote his life.

Their joint study of the Book, not as controversialists, but with a burning desire to know the truth that they might live it, gave to the Scriptures a new and precious meaning. It was no longer a repository of proof-texts from which to establish theological systems, or a jumble of gems from heaven, but it was an orderly development of the scheme of redemption, as much so as the text-books used in their classrooms. Mr. Scott soon had to give up infant baptism, which he had received from his pious Presbyterian parents; nor was it long until both of them abandoned affusion altogether, and were buried with their Lord in baptism.

In 1822, at the age of twenty-six, Mr. Scott first met Alexander Campbell. The Lord had made them for each other, and they seemed intuitively to recognize the fact, for, from that moment, a friendship and partnership in the work of the Master began, which grew in depth and power till ended by death. They were by

nature kindred spirits, and had been born and reared in the same religious atmosphere. Both loved the Bible with an unquenchable love, and were taxing every energy to know what it taught. Both were disgusted with human creeds, and were searching for something full and final as a bond of union for Christians.

Dr. Robert Richardson, one of Scott's students, contrasted the two men as follows: "While Mr. Campbell was fearless, self-reliant and firm, Mr. Scott was naturally timid, diffident and yielding; and, while the former was calm, steady and prudent, the latter was excitable, variable and precipitate. The one, like the north star, was ever in position, unaffected by terrestrial influences; the other, like the magnetic needle, was often disturbed and trembling on its center, yet ever returning, or seeking to return, to its true direction. Both were nobly endowed with the power of higher reason—a delicate self-consciousness, a decided will and a clear perception of truth. But in Mr. Campbell the understanding predominated; in Mr. Scott, the feelings; and if the former excelled in imagination, the latter was superior in brilliancy of fancy. If the tendency of one was to generalize, to take wide and extended views, and to group a multitude of particulars under a single head or principle, that of the other was to analyze, to divide subjects into their particulars and consider their details. If one possessed the inductive power of the philosopher, the other had, in a more delicate musical faculty and more active ideality, a larger share of the attributes of the poet. In a word, in almost all those qualities of mind and character which might be regarded as differential or distinctive, they were singularly fitted to supply each other's wants, and to form a rare and delightful companionship. Nor were their differences in personal appearance and

physical constitution less striking. Mr. Campbell was tall, vigorous and athletic; Mr. Scott was not above the average height, slender and rather spare in person and possessed of little muscular strength. While the aspect of one was ever lively and cheerful, even in repose, that of the other was abstracted, meditative, and sometimes had even an air of sadness. Their features, too, were very different. Mr. Campbell's face had no straight lines in it. Even his nose, already arched, was turned slightly to the right, and his eyes and hair were comparatively light. Mr. Scott's nose was straight, his lips rather full, but delicately chiseled; his eyes dark and lustrous, full of intelligence and softness and without the peculiar eagle glance so striking in Mr. Campbell, while his hair, clustering above his fine, ample forehead, was black as the raven's wing."

William Baxter also contrasts them. He says:

"In no sense were they rivals, any more than Moses and Aaron or Paul and Silas; but, like them, with different gifts, devoting their lives to the accomplishment of the same glorious end. Campbell was always great and self-possessed; Scott subject to great depression, and, consequently, unequal in his public efforts. But at times he knew a rapture, which seemed almost inspiration, to which the former was a stranger. Campbell never fell below the expectation of his hearers; Scott frequently did, but there were times when he rose to a height of eloquence which the former never equaled. If Campbell at times reminded his hearers of Paul on Mars Hill, commanding the attention of the assembled wisdom of Athens, Scott, in his happiest moments, seemed more like Peter at Pentecost, with the cloven tongue of flame on his head and the inspiration of the Spirit in his heart, while from heart-pierced sinners on

every side rose the agonizing cry, 'Men and brethren, what shall we do?' "

In these graphic pen-pictures of Mr. Campbell and his greatest lieutenant we get a good view of the men, and are impressed with their fitness for joint labors in a common cause.

Mr. Scott was a great preacher, not only because of his gifts as a speaker, but because of his theme. Like Paul, he knew nothing but Christ and him crucified. Christ to him was the central sun around which all other truth revolved, and from which it received its light and life. "Shut your eyes to it," he said, "and Christianity is a most dark and perplexing scheme. Once behold it, and you behold the most certain and substantial argument for love to God and men." Fifty years later Isaac Errett said: "The most thoroughly revolutionary element in Walter Scott's advocacy of reformation, and that which has proved most far-reaching in its influence, is just this concerning the central truth in Christianity. It not only shaped all his preaching, but it shaped the preaching and practice of reformers generally, and called the attention of the religious world at large to the fact that a *person,* and not a *system of doctrines,* is the proper object of faith, and that faith in Jesus and love for Jesus and obedience to Jesus is the grand distinction of Christianity."

In 1830 he was on his favorite theme before a great audience in a grove near Wheeling, Va., and Mr. Campbell was among his hearers. Usually calm and self-composed, Mr. Campbell, on this occasion, was aroused; his eyes flashed, his face glowed, and his emotions became so intense that he shouted, "Glory to God in the highest!"

As an evangelist Mr. Scott was at his best. (See Chap. XII.) God wanted him for this special work,

and when endowing him for it He was lavish in His gifts. His warm heart, his musical voice, his chaste and charming language, his tender pathos, his winsome personality, his burning zeal and his great theme—the Messiahship—made him almost irresistible. And it was Scott, rather than Barton W. Stone, who struck the keynote of evangelism which has been so marked a characteristic among his brethren. Our corps of strong evangelists, led on by Charles Reign Scoville, and others almost as famous, next to the apostles, get their inspiration from Walter Scott.

His mind was analytical, and he so simplified a subject that all could understand. He told the people that the gospel, in general, was threefold—facts, commands and promises. The facts were to be believed, the commands to be obeyed and the promises to be enjoyed. But in its specific application it was fivefold: (1) Faith to change the heart; (2) repentance to change the life; (3) baptism to change the state; (4) remission of sins to cleanse from guilt; (5) the gift of the Holy Spirit to help in the religious life and make one a partaker of the divine nature. When advertising his meetings in a new community, he would get before a group of school-children, and ask them to hold up their hands, and, beginning with the thumb, he hung these items on the fingers. He would have them repeat them till they were familiar, when he would say: "Now run home and tell your parents that a man will preach the gospel to-night at the schoolhouse as you have it on your fingers." It is needless to say that the children carried out his request, and that the people came to hear the strange preacher.

On one occasion he met a new audience which seemed stolidly indifferent. He asked all who were for the Lord to stand. No one arose. He then asked all who

were for the devil to rise. And again no one stood. Scanning them for a moment, he said: "I never saw such a crowd before. If you had stood up either for God or the devil, I would know what to do, but, as it is, I am in the dark. You may go home, and I will study the case till to-morrow evening, and then I'll try to treat it." The people were amazed, but at the appointed hour there was not room for the audience, and it proved the beginning of a great victory for God.

In August, 1823, Mr. Campbell began the publication of the *Christian Baptist,* a periodical which did more to revolutionize religious thought than any other publication of the century. But before issuing it he consulted Mr. Scott, who approved the enterprise, but suggested that it be not called *The Christian,* as Mr. Campbell purposed naming it, but the *Christian Baptist.* His reason for this was that as it was to circulate mainly among Baptists, where the leaven of reformation was rapidly spreading, it would be wise to associate their name with the paper. Mr. Scott was a graceful and forceful writer, and soon became a favorite contributor to the columns of the new journal. He wrote over the signature of "Philip," and gained a reputation second only to that of its great editor.

In 1844 Mr. Scott was located again in Pittsburgh, where he preached for the church in that city and the one in Allegheny City, and also edited the *Protestant Unionist,* which rendered valuable service to Protestantism as a whole and to the Restoration movement particularly.

During the last week of 1855 he visited his old-time friend and colaborer, Mr. Campbell, at his home in Bethany. He was cordially received and hospitably entertained, and his spirit was greatly refreshed. From

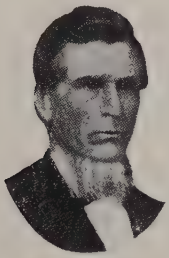
early manhood these two true and strong spirits had stood shoulder to shoulder and heart to heart in one of the greatest struggles of Christendom, and they had seen victory perch upon the banner of King Jesus. And as they surveyed the mighty results of their labors, in deep gratitude, and not in pride, they thanked the Father for having honored them with lives of usefulness in his kingdom.

Soon after this Mr. Scott completed his work, "The Messiahship, or the Great Demonstration," a volume of 384 pages, his most elaborate effort, and a fitting close to his literary labors. Mr. Campbell characterized it as an "interesting, edifying, cheering and fascinating volume." Isaac Errett said: "Immense labor has been bestowed upon it by one of the best minds God has given us. It sparkles and shines all over with the peculiar genius of the author." And Professor Richardson says: "I am better pleased with it the more I examine it."

Mr. Scott was called up to God from his home at Mayslick, Ky., Apr. 23, 1861, in his sixty-fifth year. His death was peaceful and triumphant. Mr. Campbell, in the *Harbinger,* said of him: "Next to my father, he was my most cordial and indefatigable colaborer in the origin and progress of the present Reformation. His whole heart was in the work. He had a strong faith in the person and mission and work of the Lord Jesus Christ. He had a rich hope of the life everlasting and of the inheritance incorruptible, undefiled and unfading. I knew him well. I knew him long. I loved him much. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom."

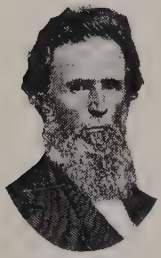
ROBERT RICHARDSON.

DR. L. L. PINKERTON.



M. E. LARD.

WILLIAM HAYDEN.



AYLETTE RAINS.

CHAPTER XX.

Smith and Richardson.

Smith: Early Life—Calvinism—Waiting for a Call—Children Burned—Joins Restoration Movement—Great Preacher and Evangelist—Richardson: Early Life—Conversion—Helper of Campbell—Author, Teacher, Editor.

There were many heroic men of this period whom we would like to sketch, but space forbids, and so we have to content ourselves with a brief notice of only two of them—"Raccoon" John Smith and Dr. Robert Richardson. They were both rare diamonds—one in the rough, and the other highly polished.

"Raccoon" John Smith.

Mr. Smith was the most unique character of his time. No one else was at all like him. He occupies a place altogether his own. This peculiar and undignified nickname is not a whit more peculiar than the man who wore it. But just why he should have received such a name is not clear, for he was never a hunter of anything, much less of raccoons. But in some way it was thrown at him, and it stuck, and perhaps he will never get rid of it, either in this world or in the world to come. And yet it must be admitted that, if there ever was a name needing a distinguishing prefix, his was that name; for if all the John Smiths could be assembled in a single audience, it would be no mean multitude; or if marshaled under a single banner, it would make a small army.

Mr. Smith was born Oct. 15, 1784, in Sullivan

County, Tenn. George Smith (or Schmidt), his father, was a German, and came to Virginia about 1735, and settled near the James River. John was left an orphan early in life, but, fortunately, he was apprenticed to Colonel Buchanan, who trained him in habits of honor, industry and purity. While he was quite young he was married to Miss Rebecca Bowen, an Irish girl, richly endowed with the best peculiarities of her people.

Not long after their marriage the Revolutionary War broke out, and the patriotic young husband shouldered his musket and went out to defend his adopted home. And when peace was declared he took his little family across the mountains and located in East Tennessee, where John, the ninth of thirteen children, was born. The library in this log cabin consisted of three books—the Bible, the Confession of Faith and a hymn-book—all of which were eagerly devoured by John. These books were supplemented by the teaching of a wise and witty mother, who stored his mind with the beautiful legends and history of her native land. Occasionally a schoolteacher came that way, and John was always one of his best pupils.

When John was twelve years old, the father crossed the Cumberland Mountains and plunged deeper into the wilderness in search of cheaper land for his children, locating in a beautiful section known as Stockton's Valley. And soon after this John's young heart began to yearn for, and reach after, God. But Calvinism in its extremest form was the only religion that he could find. His logical mind turned from this, and he said: "Since my destiny is fixed, and I can not change it, I need not give myself any concern. I have nothing to do." But his conclusion, though logical so far as Calvinism was concerned, did not satisfy his soul; and after the death

of his mother, in 1804, his spiritual agony became great, and he never rested until, on the 26th day of December, he was received into the Baptist Church, and on the day following was baptized.

Preachers were scarce in those days, and the neighbors urged John to preach to them. But, as he had received no strange call, something like that of the burning bush, he hesitated. But they would not take "No" for an answer, and finally he consented to make a talk. But, alas! when he rose to address the large crowd, he was seized with "stage fright," and forgot everything he had to say. He fled from the house, but in the darkness outside he stumbled and fell. The shock of the fall restored his equilibrium, and he re-entered the room immediately, and delivered a thrilling address—the peculiar beginning of a wonderful ministry.

But he continued to wait for the strange, miraculous call. It came not. The brethren urged him to take up the work anyway, and he finally consented to be ordained. He then traveled far and wide, and his fame spread abroad, so that he soon had calls enough for a dozen preachers.

Not long after this occurred the saddest episode in his life. He sold his home for $1,500, and went to Alabama in search of a new home. In 1814 he left his family in a little rented cabin, and went out to select a location. But while he was away the cabin burned, and two of his children and all his money were consumed in the flames. The poor mother escaped, but her heart was broken, and she died, and was buried with the ashes of her children.

With a sad heart and an empty purse, the father returned to Kentucky, and continued to preach, but in a different tone. He knew that his little children were

innocent and irresponsible, and he rebelled at the awful doctrine of infant damnation as taught by Calvinism. But his vision was only partially cleared. He saw the error of Calvinism, but he could not see its corresponding truth in the Bible. In the midst of a sermon he was so puzzled over this point that he stopped and said: "Brethren, something is wrong. I am in the dark; we are all in the dark; but how to lead you to the light, or to find the way myself, before God I know not!"

But God saw his struggling child, and he came to his rescue. The *Christian Baptist,* edited by Alexander Campbell, was placed in his hands. This bold religious monthly was just the thing he needed. With sledge-hammer blows it dealt with the very problems which puzzled him. And so, the next year (1824), when Mr. Campbell visited Kentucky, Smith met him, and communed much with him, and, as a result, he became a convert to his teachings concerning the ancient order of things. He thought his Baptist brethren, when they, too, saw the light, would go with him; but he was destined to disappointment. Instead, bigotry and prejudice waged a fierce war against him, and in 1830 a rupture occurred in their ranks, but a majority of the people went with Smith. The opposition brought out the best that was in him, so that he went everywhere like a conquering hero. Converts were numbered by the thousands, and new churches by the scores. In his zeal he hardly took time to eat or sleep, and the results of his labors were almost incredible. In reporting them for only a few months, he said to his wife: "Nancy, I have baptized six hundred sinners, and *capsized* fifteen hundred Baptists."

One of the best things in the life of Smith was the part he played in the union problem. We have already

een him (Chap. XV.) in this role at the union of the ollowers of Stone and Campbell. But this was not his irst work of the kind. As early as 1825, five years efore, he favored union, and he understood its only asis. The church at Bald Eagle was having trouble ver Calvinism. The extremists and conservatives eemed irreconcilable. A meeting was called, and Smith was invited to be present. The leaders of the two factions spoke long and bitterly, and the chasm between hem was widened and deepened, rather than bridged. Just at the crucial moment Smith arose, and, approaching he table, he placed the creeds of these factions on it, one at each end, and then put the Bible between them, and said: "Since neither will accept the creed of the other, let both come together on this Bible, as the only word of God, and the only bond of union."

Smith was a many-sided man. His brain was strong and clear, his common sense was remarkable, his heart was large and tender, his insight was like that of woman, his memory held all it got, his repartee and wit were the best that the Irish blood of his gifted mother could produce, and his courage and conscience were never separated in the many battles of his checkered life. The question with him was never whether a certain course was popular or unpopular, but was it right? Elijah facing Ahab, and John before Herod, were fit types of this modern-day hero. When he broke with his Baptist brethren, many of them said to him: "Your friends will abandon you; you will get nothing for your preaching; your debts will press you to the earth, and, eventually, your home must be given up." His noble reply was: "Conscience is an article that I have never yet brought into the market; but if I should offer it for sale, Montgomery County, with all its lands and houses, would

not be enough to buy it, much less that farm of one hundred acres."

But it is as a great preacher that Smith will be remembered. He knew the gospel, and was loyal to it; he knew man, and loved him; and God had been lavish in his gifts as a preacher. A single sermon is all that we can give. It was delivered at Crab Orchard, Ky., at a meeting of the Tate Creek Association. The house was so crowded that business could not be transacted, and Jacob Creath suggested that some one preach to the overflow in the grove. Two men tried, but they could not hold the people, and they were beginning to disperse. Smith was urged to speak. He arose and faced the restless multitude which was rapidly leaving the stand, and his first work was to stop them. Raising his rich, mellow voice so that all could hear, he said: "Stay, friends, and hear what the great Augustine said. Augustine wished to see three things before he died—Rome in her glory, Paul on Mars Hill and Jesus in the flesh." A few sat down, but many moved on.

In louder tones he cried: "Will you not stay and hear what the great Cato said? Cato repented of three things before his death: first, that he had ever spent an idle day; second, that he had ever gone on a voyage by water when he might have made the same journey by land, and, third, that he had ever told the secrets of his bosom to a woman." Many more were seated.

But he continued: "Come, friends, and hear what the great Thales thanked the gods for. Thales thanked the gods for three things: first, that he was endowed with reason, and was not a brute; second, that he was a Greek, and not a barbarian; and, third, that he was a man, not a woman." By this time all were seated, and the sermon began.

His theme was "Redemption;" his text was Ps. 3: 9: "He sent redemption to his people; he hath commanded his covenant for ever; holy and reverend is his name." His analysis was threefold: (1) Redemption as conceived; (2) redemption as applied; (3) redemption as completed. He seemed inspired for the occasion. His voice, like a trumpet, reached and thrilled the most distant hearer, and his thought swept the audience like a storm sweeps the sea. The people crowded closer to hear him, and some who could find neither sitting nor standing room, climbed the trees, so that even the forest swayed to and fro as if under the magic spell of the mighty preacher. And when he reached his climax in the third division, and portrayed the final glory of the redeemed, every heart was filled with emotion, every eye swam in tears of joy, every face was radiant with hope, and at the close one loud "Amen" ascended into the heavens.

Next to Campbell and Stone, John Smith did more for primitive Christianity in Kentucky than any other man. Grafton pays him a true and graceful tribute, when he says: "John Smith was a typical pioneer. What Daniel Boone and David Crockett were to the early social and political life of Kentucky and Tennessee, John Smith was to religious society of that period."

On Feb. 28, 1868, while on a visit to his daughter, Mrs. Ringo, at Mexico, Mo., he fell asleep in Jesus. Among his last words were these: "What a great failure after all, would my long and checkered life have been but for this glorious hope of a hereafter!"

DR. ROBERT RICHARDSON.

Dr. Robert Richardson, the "historian of the Reformation," did a work which is not appreciated according

to its worth. He had not those gifts which lead their possessor into the "limelight," and yet his gifts were of the greatest importance, and without them the movement would have been greatly marred.

One of Walter Scott's best friends was the father of Dr. Richardson. And when Scott began teaching at Pittsburgh, he placed his son in his school. The boy before had been taught by Thomas Campbell. Scott and young Richardson became ardent friends, and so continued through life.

Time passed on, and Richardson entered the medical profession, and Scott the evangelistic field. The young man, after much Bible study, decided to become a Christian, and he left his practice, and went in search of his old teacher by whom he wished to be baptized. After a horseback trip of 120 miles, he found him holding a meeting in a barn near Shalesville, O. He reached him on the third day, which was the Lord's Day, just as the audience was dismissed. Six persons were preparing to be baptized, and Richardson joined them, and from that day the young physician gave himself unreservedly to the service of his Lord.

Dr. Richardson was born with a fine brain, and it was carefully cultivated. Perhaps we have never had among us one of superior literary taste and culture. He was specially fond of the classical languages and the natural sciences, which made him invaluable as a colaborer with Mr. Campbell. Campbell was fond of generalization, but somewhat averse to details; but Richardson never lost sight of the most minute things. The former, as the chief surveyor, ran the long lines which marked the boundaries of nations and States, and the latter divided the territory into counties and townships. Besides his native aversion to details, Mr. Campbell was

o burdened with the weightier matters of the kingdom hat he had neither time nor strength for other things.

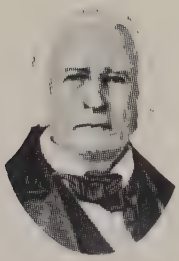
Dr. Richardson was pre-eminently a Bible student. He was not only critical in his investigations, but he was eeply spiritual. The Book was his meditation day and ight. His library was large and well selected, and it nabled him to search skillfully the sacred pages as ne seeking "goodly pearls," and he found them. He lso had a clear-cut conception of the Restoration move- ent, and, as a well-trained logician, with a charming terary style, he presented it with strength, vigor and eauty. His tract on the "Principles of the Reforma- ion" has never been excelled, which is saying much for , for this has been a favorite theme with many of our est writers. His work on "The Office of the Holy pirit," a volume of 324 pages, is a book of abiding erit. But his "Memoirs of A. Campbell," two large olumes of 1,248 pages, is his masterpiece. It is a model f good taste and pure English, and will remain a stand- rd among those who would know the genius and his- ory of this great spirit.

In 1835 he was induced by Mr. Campbell to come to Bethany and occupy the chair of chemistry in Bethany College. Here he was not only eminently successful as teacher, but his Christlike character soon found for him warm place in the heart of every one, but especially he student body, who tenderly designated him as the sage of Bethpage." He also became Mr. Campbell's hief helper in conducting the *Millennial Harbinger.* The *Christian Baptist,* like the harbinger of the Master, ad prepared the way for something larger and better, nd the *Harbinger* had taken its place. The seed had een sown, and now it must be cultivated; the land had een spied out, and now its conquest must be directed;

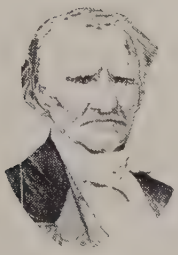
scattered disciples were in many places, and their or ganization and culture must be looked after; and henc this larger and broader-scoped journal was a necessity And Dr. Richardson was the man to aid the editor i this larger work At this time of unavoidable strif the controversial spirit needed to be restrained, and h could do it without the sacrifice of truth. And ofte the chief editor was away, but his able assistant wa so efficient that no injury resulted from his absence.

The *Harbinger* is saturated with the writings of Dr Richardson during this important period, and eternit alone can reveal the full value of that service. It wa his influence in a large measure that saved the movemen from narrowness and bigotry, and gave to it that breadt and scope without which it could not have attained it present splendid proportions and power. So invaluabl were his services that his name deserves to be closel associated with the Campbells, Stone, Scott, Smith, an the other clear-headed and brave-hearted pioneers wh did so much for us during the critical years of our child hood.

SAMU'EL ROGERS.



JACOB CREATH.



ADAMSON BENTLEY.

D. S. BURNETT.

TOLBERT FANNING.

CHAPTER XXI.

Clear Thinking and Wonderful Success.

Theory of Union Tested—Case of Aylett Raines—Faith and Opinion as Seen by Campbell, Stone and Errett —Success and Its Causes—Eighteen Heroes.

Theories, however beautiful and promising, are worthless if not workable. The Patent Office is full of patents with faultless models, but they will not work. In this utilitarian age men have a way of testing such things. If they can show good results, they adopt them; if not, they cast them aside. The Campbells had been for years preaching a theory of Christian union. Instinctively good men were interested, and hoped it would prove true. The slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," looked all right to those who believed the Bible to be the word of God. And when the forces of Stone and Campbell were united, there was rejoicing among these people, but "some doubted." They believed the glittering scheme a "rope of sand," and that, when properly tested, it would go to pieces. And these doubters did not have to wait long for just such a case as they wanted. Aylett Raines, a Restorationist preacher of Ohio, a fine young man, furnished the test.

He and Walter Scott were operating in the Western Reserve at the same time, but had never met. Scott was stirring things immensely, and Raines, as the leader of the Restorationists, felt it his duty to counteract his influence, and he attended one of his meetings in order that he might know at first-hand just what he taught.

Scott was in the habit of giving objectors a hearin and Raines, fond of controversy, went there to be hea But the sermon so impressed him that he had no des to file objections. He continued to hear him, and w more and more impressed, until he decided that Sc was right and he was wrong. But so much was stake that he took time to consider before acting. H would think and pray over it, and would confer with h brethren. He had a preaching tour of several week and he would fill his appointments, and present the ne views received from Scott, and thus see what othe thought of them. He found any amount of criticis but it was so feeble that it only confirmed him in h new faith. At the end of the tour he spent four da in a friendly conference with one of his preaching bret ren—E. Williams—a man of prominence and influenc and, as a result, Williams was converted, and they ba tized each other, and threw themselves at once into t work with Scott. In a few weeks Mr. Raines had ir mersed fifty people, including three more of his preac ing brethren. Soon he had the good fortune to spe several days with Thomas Campbell, with whom he w greatly pleased, and from whom he derived much prof sitting at the feet of the aged teacher. Mr. Campb was also delighted with Mr. Raines.

Scott's first year as evangelist for the Mahoning A sociation was drawing to a close, and God had bless his servant with a thousand conversions, and had e abled him to establish the principles of the Restoratio movement all through the association. The annual mee ing at Warren, O., promised to be a large one. Thr facts accounted for the unusual attendance: (1) T splendid report of the evangelist; (2) Alexander Cam bell would preach the opening sermon; (3) the case

Tylett Raines would be considered. It was generally nderstood that Raines still held to his old views on estoration, and many thought he should be required o renounce these, or be denied a place in the associaion. Mr. Campbell was aware of this, and it shaped is sermon for the occasion. He chose for a text Rom. 4: 1: "Him that is weak in the faith receive ye, but not o doubtful disputations;" or, as given in the new verion, "without regard to differences of opinion." The ermon was worthy of the great preacher, and of the reat occasion, and it developed a fundamental principle n the union question by drawing clearly the differences etween faith and opinion.

The next day the case came before the association, nd Thomas Campbell was the first to speak. He reretted that such questions should be brought up, beause they would produce discord among brethren. He aid that Raines was a Restorationist and he was a Calinist, "but, notwithstanding this difference of opinion, would put my right hand into the fire and have it burnt ff before I would hold up my hand against him."

Alexander Campbell followed with an address which leared away the confusion, and led to a solution of the natter. He made the difference between faith and pinion stand out so distinctly that all saw it, and he howed that Raines' views were a question of opinion, nd not faith, because there was no testimony in the Book on the subject, and therefore it could not be a natter of faith. He suggested that Mr. Raines promise is brethren to preach the gospel as the apostles preached t, and retain his opinions as private property. He rophesied that if he would do this, these opinions would anish, and he would soon, like Paul, be preaching nothng but Christ and him crucified. Walter Scott followed

in a speech, heartily commending Mr. Campbell's advice Mr. Raines gladly made the promise, and when the vot was taken he was retained in the association. Thus th question of speculative opinions as a test of fellowshi —one always fraught with evil, if not wisely handled— was settled, unity was preserved, and the church wa saved from a sore calamity.

This incident shows that Mr. Campbell understoo thoroughly the question of Christian union. It was tru that Raines held some peculiar views, but since all me hold such views on that or some other questions, he wa not peculiar after all. His faith, his life, his love an his loyalty were right, and he should be fellowshipe fully in spite of any faulty views he might have. Unit in faith and diversity in opinion was the only possibl road to union.

Years later, in his debate with N. L. Rice, Mr. Camp bell said:

"We long since learned the lesson to draw a well defined boundary between faith and opinion, and, whil we earnestly contend for the faith, to allow perfect free dom of opinion, and of the expression of the opinion, i the true philosophy of church union and the sovereig antidote against heresy. Hence in our communion a this moment we have as strong Calvinists and as strong Arminians, I presume, as any in this house—certainly many that have been such. Yet we go hand in hand i one faith, one hope, and in all Christian union and co operation in the great cause of personal sanctificatio and human redemption. It is not our object to mak men think alike on a thousand themes. Let them think as they like on any matters of human opinion, and upo doctrines of religion, provided only they hold the hea Christ and keep his commandments. I have learned no

nly the theory, but the fact, that, if you want opinions o cease or subside, you must not debate everything that nen think and say. *You may debate anything into consequence, or you may, by a dignified silence, waste it into oblivion.*

"The great cardinal principles upon which the kingom rests are made intelligible to all, and every one who incerely believes these and is baptized is, without any ther instrument, creed, covenant or bond, entitled to he rank and immunities of the city of God, the spiritual erusalem, the residence of the King. It embraces all hat believe in Jesus as the Christ, of all nations, sects nd parties, and makes them all one in Christ Jesus."

Barton W. Stone is equally clear. Speaking of the nion consummated at Lexington, he says:

"It may be asked, Is there no difference among you? We answer we do not know, nor are we concerned to know. We have never asked them what was their opinion, nor have they asked us. If they have opinions different from ours, they are welcome to them, provided hey do not endeavor to impose them on us as articles of faith. They say the same of us.

"It may be asked, Have you no creed or confession as a common bond of union? We answer, Yes. We have a perfect one, delivered to us from heaven, and confirmed by Jesus and his apostles—we mean the New Testament. We have learned from the earliest history of the church to the present time that the adoption of man-made creeds has been the invariable cause of division. We have therefore rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority, being well assured that it will bind together all who live in the spirit of it."

Never since the apostolic age had the very heart of

the union question been more clearly presented, and never, even in that age, did men have a better appreciation of it. It was to be in faith, not in opinions, and it was to deal with fundamentals, and not incidentals. In dealing with this mighty problem these men saw that it was just as important to ignore the unimportant as it was to emphasize the important.

Isaac Errett, one of our later leaders, and one of our most representative men, says:

"With us the divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and, in an important sense, the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. If men are right about Christ, Christ will bring them right about everything else. We therefore preach Jesus Christ and him crucified. We demand no other faith in order to baptism and church membership than the faith of the heart that Jesus is the Christ, the Son of the living God; nor have we any term or bond of fellowship but faith in this divine Redeemer and obedience to him. All who trust in the Son of God and obey him are our brethren, however wrong they may be about anything else; and those who do not trust in the divine Saviour for salvation and obey his commandments are not our brethren, however intelligent and excellent they may be in all beside. . . . In judgments merely inferential, we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of opinion—that is, matters touching which the Bible is either silent or so obscure as not to admit of definite conclusion—we allow the largest liberty, so long as none judges his brother, or

nsists in forcing his opinions on others, or on making hem an occasion of strife."

The numerical success, beginning about this time and ontinuing to the present, is phenomenal, and it has been nuch discussed by the religious world. But the cause of t is not far to seek. It is a natural growth, and is trace- ible to fundamental causes:

1. *The light was becoming clearer to the workers.* Up to this time they had been threading their way hrough a forest of difficulties, and their vision was not perfectly clear. Neither had their forces been well or- ganized.

2. *The masses wanted a change.* Most of their eachers were mystical, theoretical and speculative: a poor pabulum for hungry souls. Famine prepares us for food. No cook, however good, and no viands, how- ever rich, are appreciated by the man without an appetite.

3. *The menu was what they needed.* (1) They gave them a new view of the Book. It was no longer a heterogeneous mass of spiritual truth, without system, but an orderly revelation worthy of its Author. The God of the stars was the God of the Bible, and the former was not more systematic in their movements than the latter. Genesis and Matthew, and Malachi and Revelation, were the opening and closing sections of its two great divisions—not by accident, but by design. (2) They made distinct the difference between the Old Testament and the New. One was specially for the Jew, the other for all men; one was temporary, the other permanent; one told about Mt. Sinai and Moses, the other about Calvary and the Christ. (3) They exalted the Book above all man-made creeds, as the one all-sufficient, and the alone-sufficient, rule of faith and prac- tice for the children of God. (4) They plead for union

in the Christ and on the Bible. (5) They emphasized the difference between faith and opinion, and showed how men with a diversity of opinions might be one in the church. (6) They met the great objections to Calvinism by showing that election had reference to character, and not to individuals. (7) They laid special stress on the human side of salvation, and showed that, while it was offered to all, it was forced upon none. (8) They taught that the Holy Spirit in conversion did not operate directly and miraculously on the heart, but through the gospel, and in harmony with the gospel. (9) They were striving to reproduce the New Testament church in its name, its teachings, its creed, its life and its ordinances. (10) And last, and best, they were re-enthroning Christ as the central thought in Christianity, and making it clear that a *personal* Saviour for a *personal* sinner, and not a *system of doctrines,* was the proper object of faith.

4. *The men were worthy of the message.* In spiritual, as well as material, warfare the man behind the gun is an all-important factor. The gun may be the best, but it can not do its best without a real hero to handle it. Even a message from God needs manly men to deliver it. The messenger leaves his impress on the message. The careful reader can detect the individuality of Paul and Peter and John in their writings. The sun shining through the colored window carries with it every tint on the glass. And these were grand men. They were worthy successors of those of the apostolic age, and were ready to live or die for the Master, according to his command. They possessed in a large measure the four elements of true manhood—brains, conviction, courage and consecration. Not many of them were college men, but they had the rugged common sense characteristic of pioneers. They believed truth a sacred

thing, and her voice was an end of controversy. They sacrificed home, friends, pleasure and all, and without money and without price they answered the Macedonian cry and carried the message wherever it was possible for them to go. Here are a few names from this long list of worthies: J. T. Johnson, P. S. Fall, J. A. Gano, T. M. Allen, D. S. Burnett, James Challen, Samuel Church, Chester Bullard, Silas Shelburne, Jacob Creath (Sr. and Jr.), R. H. Coleman, Joseph Gaston, John Henry, Adamson Bentley, William Hayden, John and Samuel Rogers. Many others, just as worthy, would be mentioned, but we have not the space. Their names are in the Lamb's Book of Life, and the Lord has already welcomed them to their glorious reward.

CHAPTER XXII.

Four Debates.

Controversy Unavoidable—Debate with Walker—Debate with McCalla—Debate with Purcell—A Thrilling Incident—Debate with Rice—Campbell's Opinion—Modern Would-be Leaders.

Controversy was unavoidable at this time. Popular error can not be pulled down and unpopular truth exalted in its place without controversy. This is true alike in all realms—the religious, scientific, literary and political. And yet many good men are opposed to it. Moses, in giving the law, was a controversialist. Elijah, in restoring the law, was a controversialist. John the Baptist, in preparing the way of the Lord, was a controversialist. The Master was a controversialist. The apostles, trained by the Saviour, were controversialists. Paul, the greatest convert to Christianity, and the chief defender of the early church, was a controversialist. The same was true of Luther, Calvin and Knox, and it could not be otherwise with Mr. Campbell. He did not desire it, but it could not be avoided. And when it was forced upon him, he not only found himself treading in the footsteps of these noble spirits, but also in those of the Saviour. Matthew, the fullest of the four Gospels, devotes a fourth of his narrative to the controversial in the life of his Lord. Mr. Campbell was specially fitted for this work. He did not love victory for victory's sake, but for the sake of truth. He was strong in head and heart, and was a man of liberal culture; and in all his debates he moved majestically on a lofty plane,

and to-day he stands as a dialectician without a peer.

We have already (Chap. XVI.) given an account of his debate on the evidences of Christianity, and now some others are to be noticed. His first public debate was with Rev. John Walker, a Presbyterian preacher, at Mt. Pleasant, O., in 1820. Thomas Campbell opposed such discussion, and it was not until the son had conferred with his father, and other prominent brethren, that he accepted the challenge in this case. We are careful as to this, for some have thought him a sort of "theological pugilist," always anxious for discussion. But it is a fact that, in most cases, as here, he acted on the defensive.

Mr. Walker led off with the old covenant argument in favor of infant baptism, claiming that baptism to-day took the place of circumcision, and since circumcision was administered to infants then, so baptism should be administered to them now. Mr. Campbell made four telling points against this argument: (1) That circumcision was connected with temporal blessings, but baptism was connected with the spiritual. (2) That circumcision was administered to male children only, but baptism was administered to both sexes. (3) That circumcision was administered on the eighth day, but baptism was administered at any convenient time. (4) That circumcision was limited to Abraham's children, and those bought with Abraham's money, but baptism was administered to Gentiles as well as Jews.

This has a familiar sound to-day, but then, almost a hundred years ago, it was new, startling and revolutionary, and it sounded the death-knell of this famous old argument. True, it was used later, but it never recovered from this wound.

Driven from this position, Mr. Walker fled to that

of the household baptisms of the New Testament, claiming that, as infants are generally found in the households, they were baptized in these five cases. But Mr. Campbell's reply was clear and conclusive. He showed that incidental circumstances proved that there were no infants in these households. He said: "*All* the house of Cornelius *feared* God and received the Holy Spirit. Lydia's household was *comforted as brethren*. The word of the Lord was spoken *to all in* the jailer's house, and they *all rejoiced, believing* in God as well as himself. All the household of Crispus *believed* on the Lord; and the house of Stephanas *addicted themselves to the ministry of the saints*. Now, if these things which are affirmed of all the baptized will not apply to infants, then it is plain that no infants were baptized in these homes."

Two speeches each were devoted to the action of baptism.

The discussion was generally regarded as a victory for Mr. Campbell, and it had two important effects on his future life: (1) He discovered in himself a gifted debater, and he determined to use these gifts, as opportunity offered, for the good of truth. (2) He discovered in the publication of the debate in book form the value of the printed page. In 1822 he held another debate with Rev. William McCalla, which was published. And in 1823 he launched the *Christian Baptist* (Chap. XIV.), which continued seven years, and was mightily blessed of God. From this hour his pen was mightier than his voice, for with it he reached thousands whom he never saw, both in this land and across the sea.

In 1837 Mr. Campbell had his most famous discussion. During October of the preceding year he addressed the College of Teachers in Cincinnati, O. His

theme was "Moral Culture," and he claimed that modern civilization, in a large measure, was traceable to the Lutheran Reformation. Bishop Purcell, of the Catholic Church, took issue with him, and said that the "Reformation had been the cause of all the contention and infidelity in the world." Mr. Campbell promptly informed him that he was ready for a discussion of their differences. Purcell did not reply at once, and an impatient community, much disturbed by the efforts of the Catholics to exclude the Bible from the public schools, got up a large petition urging Mr. Campbell to come to the defense of Protestantism against Rome. And it was finally agreed to have a debate of seven days between these gentlemen in Cincinnati, beginning Jan. 13, 1837. Mr. Campbell affirmed these seven propositions:

"1. The Roman Catholic institution, sometimes called the Holy Apostolic Church, is not, nor was she ever, catholic, apostolic or holy, but is a *sect,* in the fair import of that word, older than any other sect now existing; not the mother and mistress of all churches, but an apostasy from the only true and apostolic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and antiscriptural traditions, rested wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith or united in her members, but unstable and fallible as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects under a politico-ecclesiastic head.

"4. She is the Babylon of John, the man of sin of Paul, and the empire of the youngest horn of Daniel's sea-monster.

"5. Her notions of purgatory, indulgences, auricular confession, supererogation, etc., essential elements of her system, are immoral in their tendency and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of divine origin.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

It required courage to affirm these seven revolutionary propositions, with such an opponent as Purcell. But no man was better prepared for the task than Mr. Campbell. His life up to young manhood had been spent in priest-ridden Ireland, where he saw the system under its true colors, and learned to loathe it, as he did every system of oppression. His thorough knowledge of the history of the church all through her bloody career made him familiar with the ground over which he had to pass. And his undenominational attitude to the creeds of Christendom left him untrammeled in the defense of Christianity as no party man could possibly be. A single quotation from his opening address shows his appreciation of this last point. "I come not here," he said, "to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism."

This was a battle between giants on a question of transcendent importance, and the interest in it was deep

and widespread. Throughout the discussion Mr. Campbell fully sustained himself as a Christian gentleman and powerful defender of the truth. The Protestant clergy of Cincinnati and vicinity, among whom was the famous Lyman Beecher, were hearty in their commendation. Much prejudice against him was dissipated, and his great plea for the restoration of the ancient order of things was heard by them and their people more kindly.

The audiences were large and increased to the close, and so appreciative were they that, at a mass-meeting, resolutions were adopted, declaring "that it is the unanimous opinion of this meeting that the cause of Protestantism has been fully sustained throughout the discussion." The debate was published, and had a large sale. It is perhaps the strongest thing of its kind in the English language.

The following thrilling incident, worthy of special mention, occurred during the debate. Mr. Campbell, quoting from the "Moral Philosophy of Alphonsus de Liguori," used this passage:

"A bishop, however poor he may be, can not appropriate to himself pecuniary fines without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he apply those fines to anything else than religious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those *clergymen who keep concubines.*"

The object of this stinging quotation was to show that among the Roman priesthood marriage was a worse crime than concubinage, for the former brought an immediate excommunication, but the latter was *winked at,* and only *fined.*

Purcell indignantly denied that Catholics had ever taught such doctrine, and said that no such passage was

in Liguori's works. Pointing to the nine volumes of this author on the stand, he said: "I have examined these volumes from cover to cover, and in none of them can so much as a shadow be found of the infamous charges." He then requested Mr. Kinmount, a classical teacher, to examine Liguori and find, if possible, this particular passage. The next day Purcell brought this gentleman to the platform, and he told the audience that he had not been able to find the passage.

At this the most intense excitement prevailed, and it looked bad for Mr. Campbell. His quotation was not directly from Liguori, but from an English synopsis made by a Mr. Smith, of New York, a converted Catholic. He finally got in touch with Mr. Smith, who told him that he would find the language on page 444 of Volume VIII. Asking the loan of this volume from Purcell, he turned to this page, and *found it word for word* as he had quoted it, in the bishop's own edition. But he did not stop here. He took the original Latin and the synopsis of Mr. Smith to Mr. Kinmount, who certified that it was a faithful translation. And so Mr. Campbell was vindicated, and his prestige greatly increased, while his opponent correspondingly suffered at the hands of the public.

Mr. Campbell's last debate was with Rev. N. L. Rice (Presbyterian), in Lexington, Ky., beginning Nov. 15, 1843, and continuing sixteen days. Rev. R. J. Breckenridge, one of their most distinguished men, was asked to meet Mr. Campbell, but he declined, saying: "No, sir, I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity, to defend Protestantism against the delusions and usurpations of Catholicism, I will never oppose in public debate. I esteem him too highly." And so Mr.

Rice, a man wholly unlike Mr. Campbell, was selected. The one has been compared to a great military leader, marshaling his forces in regular military order, and fighting his battles according to the highest rules known in material warfare; the other to a guerrilla captain, who avoids the open field, and seeks from ambush to fall upon his foe at some unguarded point and inflict a temporary injury.

An example will show the broad sweep of Mr. Campbell's mind. He was aiming to establish the general rule that "where words denote *specific action,* their derivatives through all their various flexions and modifications retain the specific meaning of the root." Applying this philosophic rule to *bapto,* he showed that in its two thousand flexions and modifications it retained the radical syllable *bap,* and so never lost the idea of *dip.* His illustration was as follows: "Agriculturists, horticulturists, botanists will fully comprehend me when I say that, in all the domain of vegetable nature, untouched by human art, as the root, so is the stem, and so are the branches. If the root be oak, the stem can not be ash, nor the branches cedar. What would you think, Mr. President, of the sanity or veracity of a backwoodsman who would affirm that he found in the state of nature a tree whose root was oak, whose stem was cherry, whose boughs were pear, and whose leaves were chestnut? If these grammarians and philologists have been happy in their analogies drawn from the root and branches of trees to illustrate the derivations of words, how singularly fantastic the genius that creates a philological tree whose root is *bapto,* whose stem is *cheo,* whose branches are *rantizo,* and whose fruit is *karharizo!* or, if not too ludicrous and preposterous for English ears, whose root is *dip,* whose trunk is *pour,* whose

branches are *sprinkle,* and whose fruit is *purification!"*

Here is another example of his masterly work: "The question now before us," he says, "concerns the *action* —the thing commanded to be done. This is, of course, the most important point—the significant and all-important point. Paul gives it high rank and consequence when he says, 'There is one Lord, one faith, one baptism.' There are not two modes of any one of these. When we have ascertained that one action called baptism, there can be no other. It is wholly sophistical to talk of two modes of baptism, unless, indeed, it be two ways of immersing a person. In this there may be a plurality of modes. A person may be immersed backwards or forwards, kneeling or standing. Other modes than these there can not be. Sprinkling is not a mode of immersing; neither is immersion a mode of sprinkling. If sprinkling, pouring or immersion be modes of baptism, then I ask what is the *thing* called baptism? Who can explain this? Of what are these three specifically different actions a mode? If sprinkling be a mode, then baptism is something *incognito*—something which no philologist or lexicographer can explain. I pronounce these modes an unmeaning, sophistical jargon, which no one can comprehend. Baptism is not a *mode*—it is an *action.* The word that represents it is improperly, by Mr. Carson, called a word of *mode. It is a specific action;* and the verb that represents it is a verb of specific import; else there is no such verb in Hebrew, Greek or Latin."

It would be refreshing to have the comment of Mr. Campbell on the teachings of a little coterie of would-be leaders among us who have so far departed from his teaching as to speak of "immersion baptism."

The debate, a volume of more than nine hundred

pages, has had a large sale. The Presbyterians for a time encouraged its circulation, one of them having bought the copyright. But it was soon seen that it was not to their interest to circulate it, and it was sold to a friend of the Restoration movement, and the sale was greatly increased.

CHAPTER XXIII.

EDUCATIONAL.

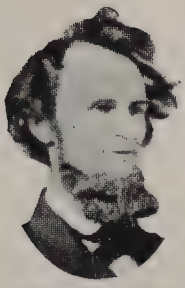
Bethany—Transylvania—The Bible College—Hiram—Butler—Eureka—Christian University—Drake—Texas Christian University—Johnson Bible College—Phillips—Cotner—Virginia Christian College—Female Colleges—Bible Chairs—Phillips Bible Institute.

The organization of Bethany College in 1841 marked an epoch in the history of the Restoration movement. The Campbells, being college men, knew the value of education, but until now so many other things occupied them that they could not turn their attention to it. They knew that brain was greater than brawn; that thought ruled the world; that leadership could not be divorced from scholarship. They knew that an army by sheer courage, numbers and patriotism might achieve great results, but the same army, carefully drilled and led by trained leaders, has its efficiency multiplied many-fold.

As early as 1818 Alexander Campbell established in his home "Buffalo Seminary." Educational advantages were very meager, and he hoped thus to help the local community, while he trained young men for the ministry. The school was crowded from the first. But after a few years it was discontinued. There were several reasons for this. It did not meet his expectations in securing young preachers; his health suffered from the close confinement, and the demand for his services as a preacher in important, and often distant, places, increased.

In 1840 the charter for Bethany College was ob-

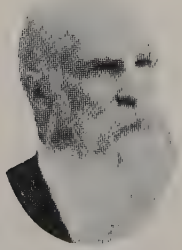
P. S. Fall.



Robert Milligan.

C. L. Loos.

J. W. McGarvey.



W. K. Pendleton.

tained. Mr. Campbell announced this fact to the world, with his purposes and plans, and asked the aid of his friends. The first response, a gift of $1,000, came from W. B. Pendleton, of Virginia. And with characteristic energy and faith he proceeded, at his own responsibility, to erect a large brick building. At a meeting of the trustees, September 18, he was elected president, and on May 10, 1841, four teachers were added to the Faculty —W. K. Pendleton, Andrew F. Ross, Charles Stewart and Robert Richardson. The school opened October 21.

Mr. Campbell's idea of a college was new, in that he would make the Bible the chief text-book. "The formation of moral character, the culture of the heart," he said, "is the supreme end of education. . . . An immoral man is uneducated. The blasphemer, the profane swearer, the liar, the calumniator, etc., are uneducated persons."

When the school opened, he began a series of morning Bible lectures, which at once became famous. They were neither critical nor exegetical, though containing both these elements as occasion demanded, but were broad generalizations, sweeping through the Book from beginning to end, and giving the student a clear and comprehensive conception of the doings of God in the creation and government of the world. W. T. Moore, a Bethany student at that time, says: "One might not remember anything very special that Mr. Campbell said in these lectures, but every time he went away from them he felt that he was a bigger man. They developed growth and stimulated in a high degree the moral uplift. While they did not underestimate the value of intellectual development, they emphasized with intense enthusiasm and an overwhelming conviction that heart-life is essential to any worthy manhood."

Mr. Campbell was the ideal teacher. While his Faculty was fine, they, and every one else, knew that he was the power that made the school. Garfield's saying that "Mark Hopkins on one end of a log and a student on the other would make a university" was never better illustrated than in this case. There can be no great school without a great personality. What the teacher is gives force to what he says. Words which fall lifeless from the lips of others, strengthened and stimulated when they came from his lips. There was something in him that gripped the student and filled him with a desire to be and to do something in the world. It was impossible to dwell long in his presence and not feel that there was a gold mine in you that must be developed. As a result, a large number of men went out from the school accomplished scholars and thorough Bible students, bearing the impress of their great teacher, and giving a mighty impetus to the principles for which he stood. To call the roll of these would show, as nothing else could, how much we are indebted to "Old Bethany." Distinguished teachers, preachers, authors and statesmen would answer from all over the land. Among the teachers, preachers and authors we find Thomas Munnell, O. A. Burgess, Robert Graham, Moses E. Lard, Alexander Procter, F. D. Power, J. W. McGarvey, William Baxter, C. L. Loos and W. H. Woolery. Among statesmen we find Senator Geo. T. Oliver, of Pennsylvania, and Champ Clark, Speaker of Congress. In the Judiciary we find Joseph L. Lamar on the Supreme Bench. Besides these, in the business world and in church work there is a multitude doing valiant service in the kingdom of the Lord.

The school, under the leadership of Pres. T. E. Cramblet, has passed her threescore and ten years, and

grows better as she grows older. Four large buildings have recently been completed, at a cost of $120,000, making eight such structures, besides twenty dwelling-houses. During last year Earl W. Oglebay, a wealthy Episcopal layman and an alumnus of Bethany, purchased the old Alexander Campbell farm at a cost of $25,000, and donated it to the Agricultural Department of the school. He has erected and equipped a building adjoining the old Gothic structure, at a cost of $65,000, for the use of the department. He further plans to make the old Campbell mansion and grounds, including the cemetery, a memorial to Mr. Campbell, provided the plan meets with encouragement from the brethren. This home is to be a museum, containing Mr. Campbell's books, pictures, etc., and all other historic books and documents pertaining to the development of the Restoration movement.

The school has property worth almost a half-million dollars, with an endowment of $360,000, and 250 students, one-third of whom are preparing for the ministry.

Some have thought the location of Bethany College a mistake, but this is not clear. Of course, it had to be west of the Alleghenies, for our people were there; and, this being true, Bethany possessed decided advantages as a location. It was in Brooke County, Va. (now W. Va.), forty miles south of Pittsburgh, Pa., and seven miles from Wellsburg, on the Ohio River. There were no railroads then, and travel was largely confined to the waterways. The surroundings were beautiful, picturesque and healthful. The crystal waters of the Buffalo, the rugged mountains, the charming valleys and the massive forests made it one of the loveliest and most inspiring spots on the earth for student life. The isolation was a safeguard against the corruptions of the city. It was near the center of population, and in easy touch

with it. And it is more so now, for a trolley line connects it with Wellsburg.

In connection with the story of Bethany College that of Transylvania University must also be told. In 1836 Bacon College was founded at Georgetown, Ky., with Walter Scott as president *pro tem.* To John T. Johnson, perhaps more than to any other man, belongs the honor of this enterprise. In 1840 it was moved to Harrodsburg, and James Shannon became president. Mr. Shannon was a power in the educational world. He was educated at Belfast Academical (now Royal) Institute, Ireland, where he won prizes in Latin, Greek, mathematics and natural and moral philosophy. Later he was elected president of Missouri University, where he did a great work. The school, after a time, was moved to Lexington, and was known as Kentucky University, but is now known as Transylvania University. It is the oldest college west of the Alleghenies, and has a record of which its friends may well be proud. It really began its existence in 1798, with George Washington, John Adams, Aaron Burr and General Lafayette as contributors to the first endowment fund. Henry Clay was at one time in the Faculty, and Jefferson Davis was for four years a student. The school is now 114 years old. The plant is worth $750,000, and has an endowment of half a million dollars and 586 students. R. H. Crossfield is president, and the outlook is the brightest in the history of this old institution.

The Bible College, connected with Transylvania, has rendered valiant service for the Restoration movement. It was organized in 1865 as one of the colleges of the university, with Robert Milligan as president, and J. W. McGarvey his assistant. In a short time I. B. Grubbs was added to the Faculty. About fifty-five hundred of

our preachers at home and abroad have received all, or a chief part, of their education in this school.

The Kentucky Education Society deserves much credit for this wonderful work. It was organized in 1856 by such men as Philip S. Fall, William Morton and John T. Johnson. It has expended more than $100,000 and aided in the education of more than five hundred young men, among whom are many of the leading preachers, teachers, writers and missionaries. At first its help was a gift, but now it is a loan without interest.

Bethany and Transylvania deserve the space given them, for they were pioneers in educational work. But the greatest blessing from them was not the work within their own walls, but that which they aroused. The educational spirit was quickened, and schools sprang up in many places. In 1849 the Western Reserve Eclectic Institute was organized at Hiram, O. James A. Garfield, afterwards President of the United States, was the second president of the school. Eighteen years later it became Hiram College, and is now among our best schools. In 1850 Butler College, Indianapolis, Ind., was chartered. It was first known as Northwestern Christian University. It is a good school. In 1855 Eureka College, Eureka, Ill., was launched under the title of Walnut Grove Academy. It also has been a success. Abington College, of the same State, after years of usefulness, became a part of Eureka College. In 1853 Christian University, Canton, Mo., was organized. It is claimed that this is the first school in the United States to grant equal privileges to men and women. It is beautifully situated on an eminence overlooking the Mississippi River. Many successful preachers have been educated at Canton. About this time Oskaloosa College, Oskaloosa, Ia., was founded, and it proved to be the

nucleus of Drake University, Des Moines, one of our leading educational institutions. It has an enrollment of about two thousand, property worth $700,000, an endowment of $570,000, and has graduated in a single year forty preachers from the Bible Department. Hill M. Bell is president of this great school. In 1873 Addison and Randolph Clark (brothers) moved their private school from Ft. Worth, Tex., to Thorp Spring, where it was chartered as Add-Ran College. In 1889 the school became the property of the Texas churches, with the name changed to Add-Ran Christian University. In 1895 it was moved to Waco. In 1911 it returned to the place of its birth, and is now known as Texas Christian University, with property worth $450,000. F. D. Kershner, the new president, is confident of enlarged usefulness in the near future. Johnson Bible College, formerly the School of Evangelists, Kimberlin Heights, Tenn., was founded by Ashley S. Johnson, its first and only president, in 1893. He began with $100, ten acres of land, two mules, three cows, and one lonely student—Albert T. Fitts, of South Carolina—"plus faith, plus obedience, plus prayer, plus energy." To-day the plant is worth $200,000, and the student body, more than two hundred strong, representing a half-hundred States and countries, is one of the most promising factors in the church of the future. Not one of these young men uses tobacco. President Johnson says we must do one of two things: train more preachers, or become a "disappearing brotherhood," and he prefers the former, and is doing his part in preacher-training. Oklahoma Christian University (now Phillips), located at Enid, is a young and vigorous school. For several years the necessity for such a school for the Middle Southwest has been manifest to thoughtful brethren. And in 1906, when Oklahoma and Indian

Territories became a State under the name of Oklahoma, the opportune time came to act in the matter. E. V. Zollars, a leading educator, was selected to lead the enterprise, and T. W. Phillips, a man famous for generous deeds, tendered the support of President Zollars while the experiment was being made. (Mr. Phillips continued this support for four years.) Large modern buildings have been erected; the enrollment has reached 350, with one-fourth of them preparing to preach. The plant is worth $150,000, and has an endowment of $25,000. Cotner University, Bethany (Lincoln), Neb., was established in 1888, and has been prosperous from the beginning. Enrollment, 350; property value, $150,000, with endowment of $30,000. It has fifty ministerial students. William Oeschger is president. Virginia Christian College is located at Lynchburg, and was founded by Josephus Hopwood in 1903. It has elegant grounds and buildings, worth $200,000, and a student body of 150. Prof. O. G. Davis is acting president.

There are many other schools of sterling worth, but we can mention only a few of them: Atlantic Christian College, Wilson, N. C.; Eugene Bible University, Eugene, Ore.; Keuka College, Keuka Park, N. Y.; Louisville Christian Bible School, Louisville, Ky.; Milligan College, Milligan, Tenn.; Southern Christian College, West Point, Miss.; Washington Christian College, Washington, D. C. These smaller schools are fighting against great odds. They are in danger of being ground to powder between the lower millstone of the public school and the upper millstone of State universities and other largely endowed institutions. And yet they are essential to these larger ones, as the thousands of smaller tributaries are to the Mississippi River.

There are also many excellent female colleges. P. S.

Fall, at an early day, led in this work with a school in Frankford, Ky. Missouri has three such schools—Christian College, Columbia; William Woods College, Fulton and Missouri Christian College, Camden Point. We also mention two in Kentucky—Midway Orphan School, Midway, and Hamilton, Lexington. Texas has two—Carlton College, Bonham, and Carr-Burdette, Sherman.

Besides these schools, the Christian Woman's Board of Missions has established Bible Chairs at Ann Arbor, Mich.; Charlottesville, Va.; Lawrence, Kan., and Austin, Tex., in connection with the State Universities of these States.

The establishment of so many schools in little more than a half century is a marvelous work, and it augurs well for the future.

The latest school enterprise is Phillips Bible Institute, Canton, O., founded by T. W. Phillips. The aim of this school is to so aid those who have been deprived of college training that they may become successful workers in the church. This aim is worthy and wise, and we may expect its success. The first session began September, 1912, with a large attendance. Martin L. Pierce is dean of the Faculty.

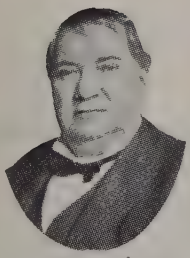
The College of Missions, Indianapolis, gives special help to all missionaries. The second year was an increase of 100 per cent. over the year before.

It is safe to say that we have thirty-seven schools worthy of special mention, with nine thousand students, fourteen hundred of whom, counting those in Yale, Harvard, Union, and other universities, are ministerial students.

JUDGE J. S. BLACK.

GOV. F. M. DRAKE.

TIMOTHY COOP.



T. W. PHILLIPS.

GOV. R. M. BISHOP.

CHAPTER XXIV.

Organization.

American Christian Missionary Society—Christian Woman's Board of Missions—Foreign Christian Missionary Society—National Benevolent Association—Church Extension—Ministerial Relief.

The American Christian Missionary Society was organized in Cincinnati, O., October, 1849, just forty years after the publication of the "Declaration and Address," and it marks a forward step in the history of the Restoration movement. Up to this time questions of doctrine and of local church work had so absorbed the thought and energies of the leaders that they had no time to consider missionary problems. But henceforth this is not to be true.

As early as 1840 the *Harbinger* was agitating a closer alliance of the churches in a wider work than could be accomplished by single congregations. And this sentiment so increased that Mr. Campbell, in the February issue of 1849, said: "There is now heard from the East and from the West, from the North and from the South, one general, if not universal, call for a more efficient organization of our churches. Experience decides that our present co-operative system is comparatively inefficient and inadequate to the exigencies of the times and the cause we plead." Illustrating this thought, he compared the churches to families, and said: "The constitutional independence and individual responsibilities of families do not prevent their association in towns,

cities and States for the better securing their respective interests. . . . Such were the tribes of Israel, and such to a certain degree, were the churches planted by the apostles." Speaking of the details of such organization he said: "These are wisely left to human wisdom and prudence. . . . Such meetings have no special control over individual churches, nor any deputed or divine right to exercise jurisdiction over particular communities."

But there were some who thought such conventions should have the power of "a sort of morally authoritative *deliverance*" in the settlement of the various questions which naturally rise in the progress of the work, and an effort to this end was made at Cincinnati, but it failed. The brethren were extremely anxious to have it known that they assumed no authority over the churches, and that their action was *advisory,* and not *mandatory.* And so, W. K. Pendleton, reporting the convention, said: "We met, not for the purpose of enacting ecclesiastical laws, nor to interfere with the Scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power and to devise such methods of co-operation as our combined counsels, under the guidance of Providence, might suggest and approve."

Pursuant to a general call, the convention assembled in the church at Eighth and Walnut Streets, Monday, October 22. The day following, a temporary organization was effected by calling Dr. L. L. Pinkerton to the chair and electing John M. Bramwell secretary. Permanent officers were then chosen: President, A. Campbell, and vice-presidents, D. S. Burnet, John O'Kane, John T. Johnson and Walter Scott.

The convention met for business the next morning at nine o'clock. President Campbell being absent on ac-

count of sickness, Vice-President Burnet presided. The attendance, all things considered, was good. Most of the churches were west of the Alleghenies, and were without railroad facilities. Many came long distances from the Atlantic States, and some from as far South as New Orleans. Most of them rode horseback. There were 156 messengers from eleven States, representing more than one hundred churches.

Sixty-two years have passed since the organization of the American Christian Missionary Society, and she has demonstrated her right to live, as the following record shows: Churches established, about four thousand; persons baptized, about two hundred thousand; received from other sources, about the same number; money raised and disbursed, about $2,400,000. Headquarters, Cincinnati.

The Christian Woman's Board of Missions was organized in Cincinnati during the General Convention, October, 1874. After much consultation between a number of influential women, Mrs. Caroline Pearre wrote Thomas Munnell, corresponding secretary of the American Christian Missionary Society, presenting their plans and asking his advice. In his answer is found this beautiful and prophetic sentence: "This is a flame of the Lord's kindling, and no man can extinguish it." Isaac Errett wrote his famous editorial in the *Christian Standard,* "Help Those Women," at this time; J. H. Garrison also lent the movement the influence of his paper, *The Christian,* now the *Christian-Evangelist.* About seventy-five women participated in the organization. The first officers were Mrs. Maria Jameson, President; Mrs. William Wallace, Recording Secretary; Mrs. C. N. Pearre, Corresponding Secretary, and Mrs. O. A. Burgess, Treasurer, with headquarters at Indianapolis, Ind.

These officers were presented to the convention, and following a cordial reception, the following resolution was adopted: *"Resolved,* That this convention extends to the Christian Woman's Board of Missions recognition and hearty approval, assured that it opens a legitimate field of action and usefulness in which Christian women may be active co-operants of ours in the great work of sending the gospel into all the world. We pledge ourselves to help these women who propose to labor with us in the gospel."

Their motto was, "The love of Christ constraineth us;" their field was the world, and their plan was to organize auxiliary societies in the churches with dues of ten cents a month. The following from the first president to her first executive committee touches the keynote of their plan: "As little, insignificant rivulets from unnoticed, hidden springs running together make the constant larger stream, which, hurrying on with swollen waters, bears its steady contribution to the great river, so will the mites of the poor widows and the pennies of the children and the dollars of the salaried women and the larger sums of those with independent incomes, flowing together, make one great stream pouring forth to water and refresh the fields of missionary labor."

Their phenomenal success is an unanswerable argument for the wisdom of their plan. The forms of work are evangelistic, educational, medical, orphanage, colporteur, industrial and house-to-house visitation. Their fields of labor are the United States, Canada, New Zealand, Jamaica, India, Mexico, Porto Rico, South America and Africa.

The offerings from 1874 to date amount to about $4,000,000, and the property is valued at $800,000.

The Foreign Christian Missionary Society was organized at the National Convention in Louisville, Ky., in 1875. Officers were elected as follows: President, Isaac Errett; Vice-Presidents, W. T. Moore, Jacob Burnet, J. S. Lamar; Corresponding Secretary, Robert Moffett; Recording Secretary, B. B. Tyler; Treasurer, W. S. Dickinson, with headquarters in Cincinnati.

As in the case of the women's work, there was no friction or opposition to the "mother society" in this move. It was prompted solely by the conviction that the work, both at home and abroad, would be helped by it. The two societies have always met together in their annual Conventions, and have worked in perfect harmony.

One of the most important factors in this society is "Children's Day." Its origin is natural, beautiful and inspiring. Just before the Louisville Convention in 1880, J. H. Garrison, with his family, was at the family altar at the close of the day. The father in his prayer asked God to bless their efforts to send the gospel into all lands by leading every one to more liberal giving for this purpose. At the close of the prayer, their little boys, Arthur and Earnest, said: "We want to give something." And they brought their jugs and emptied them of their contents of $1.13, and said: "We want this to go to the children who know nothing about Jesus." The father took it to Louisville, and, in an address before the Convention, told the story. It touched the hearts and opened the purses of everybody. And to-day this pittance has been so multiplied that these little ones have more than a million dollars to their credit for the evangelization of the world.

The society is at work in Japan, China, Philippine Islands, India, Africa, Cuba, Norway, Sweden, Den-

mark and England. The work is varied—evangelistic, educational, medical, literary and benevolent. There are 169 missionaries and 759 native helpers, totaling 928. There are ninety-five schools, with 5,096 pupils, and, of this number, 295 native students are preparing for the ministry in their native land. Total receipts, about $5,200,000.

The National Benevolent Association was organized in St. Louis, Mo., in 1886. The first act of the association was to aid a sick brother who had a large family dependent upon his labor. The first donation was $5, which came from Galena, Kan. The association was incorporated in 1887, with St. Louis as headquarters, and the first home was opened in that city, in 1889, in a rented cottage.

The aim of the association is to establish homes and hospitals, wherever needed, to help all who deserve assistance, especially those of our own people, and thus save orphan children and aged Christians from the almshouse, and thrill the Restoration movement with the spirit of benevolence seen in the Lord and the early church. Orphans and other unfortunate children, under fourteen years, are eligible to the homes of the association. These are placed in Christian families as rapidly as possible. Old and indigent Christians of seventy years are received on recommendation of their congregations and upon the payment of $100. Husband and wife, $150. In the hospital the destitute sick receive free treatment.

The work of the association is conducted through eleven affiliated institutions: Christian Orphans' Home, St. Louis, Mo.; Christian Orphans' Home, Cleveland, O.; Juliette Fowler Christian Home, Dallas, Tex.; Southern Christian Home, Atlanta, Ga.; Colorado Chris-

lian Home, Denver, Col.; Northwestern Christian Benevolent Association, Portland, Ore.; Christian Old People's Home, Jacksonville, Ill.; Havens Home for the Aged, East Aurora, N. Y.; Northwestern Christian Home for the Aged, Walla Walla, Wash.; Sarah Harwood Home for the Aged, Dallas, Tex.; Valparaiso Christian Hospital, Valparaiso, Ind.

The association has property valued at $363,000, and it carries annuities amounting to $160,000. It has aided two hundred aged, indigent Christians, one thousand widows and placed four thousand orphan children in homes. All in all, it has aided not less than fifteen thousand people. Total money received, about $1,300,000.

But its greatest enterprise is an immense national hospital at Kansas City, Mo., costing more than a million dollars, the work on which has already begun. A large part of its work is to be free to those unable to pay. This noble and Christlike enterprise is traceable to R. A. Long, a wealthy Christian gentleman, whose warm heart suggested it and whose liberal hand has made it possible.

The Board of Church Extension was organized at the National Convention, Springfield, Ill., in 1888, with headquarters at Kansas City, Mo. F. M. Rains was the first corresponding secretary. Its purpose is to help house homeless churches by lending them money at a low interest, to be returned in five annual installments. Many good business men doubted the wisdom of this policy, fearing that these weak mission churches would not be eager to return the money, since it belonged to the brotherhood. But the fact that, of the 1,502 churches thus aided, nine hundred have paid their loans in full, and $1,259,241 has been paid back on loans, has dissipated all such fears. And the further fact that the Board, in handling about $2,500,000 in loans scattered

through forty-four States and Territories and Canada, has only lost $1,038, which is about one-twentieth of one per cent., has demonstrated its business ability and secured for itself a warm place in the heart of the brotherhood.

The Board of Ministerial Relief was organized at the National Convention, Dallas, Tex., in 1895, with headquarters at Indianapolis, Ind. The purpose is to care for aged, dependent preachers. The contributions have been altogether too small for so good a work, but they are increasing, and the outlook is bright. A. L. Orcutt is president of the Board. And recently W. R. Warren, a man eminently fitted for the field, has been added to the official force, which means a large success in the near future. Receipts for the last two years, over $40,000.

The Brotherhood of the Disciples of Christ. At the Convention in New Orleans (1908) a committee of seven was appointed to organize the men of the church for more efficient work in the Lord. In November the committee met in Kansas City and effected the organization by electing R. A. Long president and P. C. Macfarlane, secretary. A beautiful emblem has been adopted. It consists of the star of Bethlehem and the cross of Golgotha, mounted upon a field of blood, with the letters "B" and "D" clinging to either arm of the cross, and the whole surrounded by the letter "C," meaning the Christ. The colors upon the emblem are red, signifying life, and gold, signifying consecration, the whole signifying that the red-blooded men of the church are consecrating themselves to the service of their Elder Brother, the Lord Jesus Christ.

CHAPTER XXV.

Controversial.

Publication Society—The Civil War—The Communion Question—The Organ—Federation—Biblical Criticism.

Controversy among a people who think and act for themselves is unavoidable. (See Chap. XXII.) The Restoration movement is no exception to this law. Like the apostolic church, it has developed marked diversities. "One is almost ready to conclude," says J. S. Lamar, "that the church of Christ, like the planets in the heavens, in order to move in its appointed orbit, must be subjected always to the simultaneous influence of two opposing forces." Extreme conservatism means stagnation and death, and extreme progressiveness means the desertion of fundamental principles, fatal compromises of truth, unholy alliances and death. Both reach the same end by different ways. As with the centripetal and centrifugal forces in nature, so with these extremes —neither must be overemphasized, but they must be blended in order to a reproduction of the faith and work of the primitive church.

We mention a few of the great questions discussed by the fathers:

CHRISTIAN PUBLICATION SOCIETY.

It is not generally known that the question of a "brotherhood" publishing concern, now so familiar to all, was before our people in the early fifties, and was discussed by such men as Benjamin Franklin, J. T.

Melish, W. K. Pendleton and Alexander Campbell. The first two named advocated it, and the last two opposed it. The plea for the enterprise was much the same as that used to-day. The opposition was fourfold:

1. *It tends to strife and alienation.* "We have seen," said Mr. Campbell, "both among Baptists and pedobaptists, what alienations and strifes have grown out of publication associations, . . . and which will, sooner or later, in every society, manifest roots of bitterness, strifes, contentions, emulations and alienations, alike dishonorable to the Lord and to those who may occupy high places in the esteem of the friends and followers of the Lord Jesus."

2. *It was without authority from the churches.* J. T. Melish, in the *Christian Age,* argued that we had a publication society already established. Mr. Campbell denied this, and gave three reasons for his contention:

"(1) Because there were never any delegates elected by the churches and sent instructed by the church to get up such an institution.

"(2) Because the churches, in their individual capacities, or even a score of them, so far as I am informed, have not yet offered such a project.

"(3) No annual meeting of a district of churches, at any given center—Lexington, Cincinnati or Richmond—could Scripturally originate, ordain or establish any such institution in the name or behalf of all the churches in a State, much less in the United States, unless elected, instructed and commissioned by the churches for that purpose."

3. *It tends to the secularization of the church.* To quote Mr. Campbell again: "I can not but fear any movement in the direction of secularizing the Christian institution. We cherish a supreme regard and venera-

tion for the oracle, 'My kingdom is not of this world.'" "This is our most expensive, our least profitable, and our least defensible institution. It is as worldly and as secular as any other copartnery concern." "Alas for any cause, when every man gets up his own institution and seeks to control its movements, and calls it a Christian College, a Christian Publication Society," etc.

4. *It is out of harmony with the spirit of Christianity.* W. K. Pendleton says: "I do not believe that such an establishment is in harmony with the high aims of the Reformation, reconcilable with the true genius of a spiritual religion, or favorable to the spread of the gospel." And Mr. Campbell says: "Jesus, in all his benevolence, nor his apostles after him, thought of any such secular schemes of philanthropy."

These men were safeguarding the peace, purity and independence of the churches.

After this discussion the matter rested in silence until recently, when it again becomes the subject of a vigorous investigation.

THE CIVIL WAR.

From 1861 to 1865 the Civil War, one of the most deadly conflicts in the annals of history, raged between the North and South. Party feeling ran high, and sectional prejudice, blind and bitter, threatened the destruction of every vestige of friendship and fraternity between those on opposite sides of Mason and Dixon's line. Old and strong churches were rent asunder, and the wound, in some cases, was so deep that even now, after a half century, it has not healed. Our people were about evenly divided, and it was predicted by many that this plea for union would fail to stand the test, and they, too, would divide, and thus show the folly of that plea.

But between the extremists on both sides was an anti-war party, which, aided by level-headed men both North and South, prevented the rupture. Mr. Campbell during the Mexican War, in a great address, had lent his influence to this third party.

Isaac Errett rendered the cause an invaluable service at this time. As early as 1858 the trouble over slavery was serious, both in political and religious circles. He saw the danger, and threw himself in the breach in an effort to prevent division. For a time it looked as if he would fail. Hot-headed extremists in both wings would block his way. In spite of all he could do, an anti-slavery missionary society was organized. But, though an anti-slavery man himself, he threw his influence against it. And, in time, his clear head, warm heart and powerful appeals prevailed, and unity was preserved; and so, in the language of another, it is probably true that "Isaac Errett did more than any other man to keep the good ship of Zion from stranding and going to pieces."

THE COMMUNION QUESTION.

With the year 1862 came the communion controversy involving our relation to the pious unimmersed at the Lord's Supper. The question had been discussed in the *Harbinger* as early as 1837, but it was not general. The point at issue was whether immersionists could be loyal to their position on baptism and permit affusionists to sit with them at the Lord's table.

The *Harbinger,* the *American Christian Review* and *Lard's Quarterly* were full of the controversy. Benjamin Franklin, editor of the *Review,* and G. W. Elley were leaders on one side, and were opposed by Isaac Errett, W. K. Pendleton and Robert Richardson. The discussion was in good spirit, and with ability, and the

result was good. The masses were enlightened, and they became intelligent and discriminative on a delicate, important and ever-present question.

A single quotation from each side will suffice for a correct view of the discussion. Mr. Franklin, in an editorial, said:

"There are *individuals* among the sects who are not sectarians, or who are more—they are Christians, who have believed the gospel, submitted to it, and, in spite of the leaders, been constituted Christians according to the Scriptures. That these individuals have a right to commune there can be no doubt. But this is not communion with the sects.

"What is the use of parleying over the question of communion with *unimmersed persons?* Did the first Christians commune with unimmersed persons? It is admitted that they did not. Shall we, then, deliberately do what we admit they did not do?

"When an unimmersed person communes without any *inviting* or *excluding,* that is *his own* act, not *ours,* and we are not responsible for it. We do not see that any harm is done to him or us, and we need make no exclusive remarks to keep him away, and we certainly have no authority for inviting him to come.

"We have nothing to do with any *open* communion or *close* communion. The communion is for the Lord's people, and nobody else. . . . We take no responsibility in the matter, for we neither invite nor exclude."

Mr. Errett, then on the editorial staff of the *Harbinger,* held that there had always been *a people* of God in Babylon, and said:

"We incline to the opinion that most of them were unimmersed. They were, in many respects, an erring people—in regard to baptism they certainly were in great

error; but they 'feared God and wrought righteousness.' . . . At one and another trumpet call of reformation, multitudes came forth from Babylon. They did not reach Jerusalem. But they wrought great deeds for God and his word. We inherit the blessed fruit of their labors. We follow them through the scenes of their superhuman toil, to the dungeons where they suffered, and to the stakes where they won the glories of martyrdom, and whence they ascended in chariots of fire to the heavens; and as we embrace the chains they wore, and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe *our* heritage of spiritual freedom, may commune with us; but, rather, if we are at all worthy to commune with them! We feel honored in being permitted to call them *brethren. Our reformation movement is the legitimate offspring of theirs.* Neither in Pennsylvania, where the Campbells and Scott began, nor in Kentucky, where Stone and others led the van of reformation, did this movement spring from Baptist, but from pedobaptist, influences. It is the legitimate result of pedobaptist learning, piety and devotion. Unless we can recognize a people of God among these heroical, struggling, sacrificing hosts of Protestants, from whom we have sprung, *then the promise of Christ in regard to his church has failed;* since, if we insist on the rigid test of the letter of gospel conditions, no such people as the disciples can be found for many centuries. But of this *people of God* we affirm that they loved the Lord in sincerity. They possessed his Spirit—manifesting it in precious fruits of righteousness and holiness. The spirit of obedience dwelt not less in them than in us. They erred in regard to the letter of baptism, even as it may be that we have erred in regard to the letter

of other requirements. We felt the need of further reformation. We have seen the mischievous and wicked tendencies of the sect spirit. We have eschewed it. We invite all who love the Saviour to a Scriptural basis of union. We do not, meanwhile, refuse their prayers, their songs, their exhortations. Whilst we can not endorse their position nor their practice, as lacking immersion, and as practicing infant rantism, but lift up a loud and constant voice against it, we must deal with them as *Christians in error,* and seek to right them. To ignore their faith and obedience, and to deal with them as heathen men and publicans, will be indeed to 'weaken the hands' of the pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere."

Gradually the brethren settled down to the conclusion that the position of Mr. Campbell, and the general practice among them, was correct; that the Lord's table was for the Lord's people, and we should spread it before all, and leave every man to examine himself, and eat, or refrain from eating, upon his own responsibility. This decision was not unanimous, but it was general, and it so remains unto the present.

INSTRUMENTAL MUSIC IN THE CHURCHES.

The organ question, which reached its zenith about 1870, was far more serious than the communion question. It excited the most intense feeling. Good men on both sides were wrought up to the highest tension. Some who opposed the organ declared that they would not preach for a church where the instrument was used. Others proclaimed that they would not compromise with the corruption, nor tolerate the corrupters. From the

other side the response came back that such tyranny was intolerable, and, rather than submit to it, they would advise division. It was truly a perilous time, for the spirit of division was rife in both sides. This feeling was intensified by the fact that most of those who opposed the organ also opposed missionary societies.

The leading men in the discussion were Moses E. Lard, Benjamin Franklin, John W. McGarvey, A. S. Hayden and Isaac Errett; and the principal periodicals were the *Harbinger,* the *Review, Lard's Quarterly* and the *Apostolic Times.* With such men as these to conduct it, the discussion was necessarily strong. For the most part they wrote temperately, but the feeling was intense and the convictions were deep and profound.

The opposition argued that it was unscriptural, and hence they could not be loyal to the Lord and use it in worship. They further contended that since those who favored it could have no conscience in the matter, they ought, according to the law of love, to yield their preferences, and not wound their brethren.

Their opponents replied that, even though there was no specific precept or example favoring the instrument, it was not contrary to the spirit of the Scriptures. And many of them believed that the Book, fairly interpreted, sanctioned its use. They also contended that they had a conscience involved, and they must respect it. They claimed that, as an expedient, it was not only within the scope of Bible teaching, but, because of modern conditions, it was essential to the largest usefulness of the church. They disavowed the charge of corrupting the worship by claiming that the organ was no more a part of the worship than the hymn-book and tuning-fork. Isaac Errett said:

"The New Testament furnishes no standard of music,

the melody of the heart being made emphatic. But the requirement to *sing* implies whatever is necessary to the performance of it. Hence we have hymn-books, tune-books, tuning-forks, choirs, etc., *not because they are commanded,* but because we are commanded to sing, and these are necessary to enable us to sing to edification. . . . *It is a difference of opinion as to the means necessary to obey the precept to sing, . . . and no man has a right to make it, on either side, a test of fellowship, or an occasion of stumbling."*

The rupture at this point is the most serious matter yet encountered in the plea for Christian union. It shows our inability to fully illustrate this glorious plea. But this is not the fault of the plea, but a proof of the frailty of human nature. Those who stand aloof from the great body of the brethren because of their opposition to instrumental music and missionary societies, do so because of a failure to fully appreciate one of the fundamental features of the Restoration movement; viz.: *unity in matters of faith, and liberty in matters of opinion.* This does not prove that the plea is false, or even faulty; it only proves that we have not been able yet to reach our lofty ideal. The same is true of Christianity itself—the theory is perfect, but our lives are imperfect.

We are sad over this situation, but not discouraged, for the Father, who helped the early church when it was divided, and who has helped us to overcome great difficulties, will not fail us, for his people must be one.

FEDERATION.

Any reasonable effort to break down division and increase unity among God's children should be encouraged. Mr. Campbell, speaking of the Evangelical Alli-

ance, said: "I thank God and take courage at every effort, however imperfect, to open the eyes of the community to the impotency and wickedness of schism, and to impress upon the conscientious and benevolent portion of the Christian profession the excellency, the beauty and necessity of co-operation in the cause of Christ as prerequisite to the diffusion of Christianity throughout the nations of the earth." And this has been the feeling of the people; but they have been careful not to compromise principle in order to co-operation. And where many understand that the federation, now so popular in religious circles, might hinder our entrance through any open door, they refused to federate. This precipitated a lively discussion, involving the definition, purpose and plan of the work, which has tended to clear the atmosphere and re-emphasize the position of the fathers that we will gladly co-operate with all good people in any good work which does not require the sacrifice of the truth and liberty of the gospel.

BIBLICAL CRITICISM.

To a people whose slogan is "Where the Bible speaks, we speak; and where the Bible is silent, we are silent," it was natural that they would be cautious about anything that looked like a disparagement of the Book. The very word "criticism," as applied to the Scriptures, had an offensive flavor to some. They understood it to mean faultfinding, and they resented it. It was also true that much of this criticism was destructive. Its authors may have been good men as moralists, but they were not Christians according to the Bible standard. Their work was justly rejected as the work of unbelievers.

But there is a Biblical criticism, sane and safe, which

they welcomed. Alexander Campbell was such a critic when he published the "Living Oracles," a new translation of the New Testament. Every scholar who can throw new light on the old Book is its friend; and it is natural to suppose that, in a progressive age like ours, scholarship will do this. But that critic, rationalistic and destructive, who begins his work by assuming that miracles are not historical, but superstitions, and thus, with one fell blow, robs us of the miraculous birth, the marvelous works and the resurrection of our Lord, is an enemy, and we must fight him. Pray, what would be left of the Book and its Christ if the miraculous is removed? We would have a shell, but no kernel; a temple without a tenant.

CHAPTER XXVI.

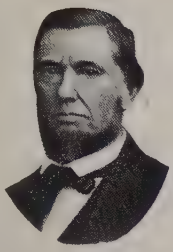
Errett and McGarvey.

Errett: Early Life—Conversion—Finding Himself—A Good Man—A Courageous Man—An Ideal Leader. McGarvey: Early Life—In Bethany College—Honor Student—Courageous—Bible Critic—Strong Preacher—Writer—Teacher.

We have mentioned a few of the great leaders in the early history of the Restoration movement, and now we note a few of their successors. No story can be well told except as it is woven about a personality. In this list we find a large number of splendid characters who deserve special attention, and we would gladly give it to them if our book was larger. A few of these men are: Benjamin Franklin, W. K. Pendleton, J. S. Lamar, Moses E. Lard, Robert Milligan, O. A. Burgess, Alexander Procter, B. W. Johnson, B. F. Coulter, L. B. Wilkes, R. M. Bishop, F. M. Drake, James A. Garfield, Jeremiah S. Black, J. M. Mathes, C. L. Loos, F. D. Power, Timothy Coop, Tolbert Fanning, H. W. Everest, Thomas Munnell, T. W. Phillips, etc. The many omissions from this list which will occur to the reader are to be accounted for, not for want of appreciation, but for lack of space. However, there are two men who must receive more than this passing notice—Isaac Errett and J. W. McGarvey.

ISAAC ERRETT.

Mr. Errett, by common consent, stands in the front rank as a preacher and writer of the Restoration move-



BENJAMIN FRANKLIN.

J. S. LAMAR.

ISAAC ERRETT.

PRES. J. A. GARFIELD.

ment. He reached this position early, and maintained it throughout a long and brilliant life. By many he is regarded as the Joshua who took up the work of Alexander Campbell, our Moses; or the Elisha, upon whose shoulders the mantle of our Elijah fell. They think that, like Esther, he came to the throne for a special work, and, like that beautiful and brave queen, he did it nobly and well.

Henry Errett, his father, was an Irishman, and his mother was an Englishwoman. They came to New York about the time the Campbells began their work in Pennsylvania, and were among the firstfruits of the work in the great metropolis, the father being an elder in the first church of that city. Isaac was born Jan. 2, 1820. The father died five years later, leaving the training of the son to the mother. In his twelfth year he became a Christian, and when he did so, like Andrew, he sought his older brother, Russell, and the two were baptized together by Robert McLaren, an elder of the church in Pittsburgh, where the family was then living.

His educational advantages were poor, but, being bright and ambitious, he made the best of them. He became a printer, and before he was seventeen years old was tendered the position of editor of the paper on which he was working. But he declined the honor, and became a teacher. Neither did this suit him; and so, in 1840, he became a preacher, beginning in his twentieth year. He soon attained distinction, and was called to places of honor and responsibility by his brethren. He preached for the churches at Pittsburgh, Pa.; North Bloomfield, Warren and New Lisbon, O., and at Muir, Ionia and Detroit, Mich. He was corresponding secretary, first for Ohio, and afterwards for the American Christian Missionary Society. In 1873 he urged the be-

ginning of work in the foreign field, but the brethren were slow to act, and, while they were waiting, he turned to the women, and helped them to launch their great work in 1874. The men, stimulated by this example, organized the Foreign Christian Missionary Society one year later, with Isaac Errett as president, which position he held until his death.

But Mr. Errett never found the special work for which the Lord raised him up until 1865, when he became editor of the *Christian Standard*. As an eagle among the clouds, he was now in his proper atmosphere. The editorial chair, rather than the pulpit, was his throne. Though a great preacher, it was as a writer that he exerted his widest influence. Horace Greeley was not more naturally an editor than was Isaac Errett. Grafton says he "possessed an innate genius for editorship, a sixth sense, by which he discerned the people's needs." Alexander Campbell had necessarily given his life and energies to truth as truth, and Isaac Errett was needed to give his to this truth in its relation to human needs. The one had rediscovered a mine of rarest wealth, and the other was to develop this mine for the good of man. Let us now emphasize three of the leading elements of his character by which he was fitted for this work:

1. *He was a good man.* Like Barnabas, he was "a good man, and full of the Holy Spirit," and, like Enoch, he "walked with God." Jesus Christ was supreme in his life, and he strove day by day to be a loyal and loving subject. The heroes who stood with the Campbells in the early days were men of deep personal piety, and so were most of those of the later days, but not all. A few were so absorbed in the intellectual side of the plea that they failed to come in close touch with its spiritual significance. To all such, Mr. Errett's life was both a

rebuke and an example. "He was great in his goodness, and good in his greatness."

2. *He was a man of courage.* When he began his leadership, extreme conservatism and extreme radicalism, like two robbers, crouched on either side of his pathway and threatened his progress, and he was always under the fire of one or the other, and often under both. But, like a kite struggling with a contrary wind, he rose higher and soared more grandly because of opposition. But, besides these enemies from within, he had to meet those from without. After the death of Mr. Campbell, many of these prophesied that his work would speedily fail, and they bent their every energy to bring to pass the fulfillment of the prophecy. While the battle was on, he was always in the forefront, but when it was over, and the victory won, he was ever ready to treat with clemency his former foes.

3. *He was an ideal leader.* Leaders, like poets, are born, not made. When Mr. Errett came into prominence, and went to the wheel, the sea was stormy, and there were dangers on every hand. But with a clear vision and steady nerve, and with the spirit of a true pilot, he guided the ship safely to port. In this work he reminds one of Paul as he rescued the infant church from the Judaizing teachers and blind bigots of the first century. His special mission was to maintain the integrity of the plea of the Campbells, and hold the Restoration movement to its original purpose, and for a quarter of a century he did it most nobly.

In the controversies over the music question, the communion question and the question of slavery, as already seen, he has shown himself a masterful leader and sane counselor.

This is seen again on the union question. Let it not

be forgotten that his was not the work of construction, but of interpretation. Mr. Campbell had done the former, and he was to do the latter. He was to see the plea in its entirety: not only in form, but in spirit; not only as a theory, but as a practice. The plea for union was not the union of the Bible, but a pseudo union, which would not disturb denominationalism. It was seen in the union revivals, where it was regarded sectarian to give in the language of the apostles their answer to inquiring sinners seeking the way of the Lord. The voice of the Bible was to be suppressed whenever that voice clashed with the popular views of Christendom. Mr. Errett kindly, but firmly, replied: "Be as liberal as you please with what is your own, but be careful how you give away what is not yours, but God's. There is nothing that is merely human which we ought not to surrender, if need be, for the sake of union, but we can not yield God's commands."

The same pressure was brought to bear from another angle. Some of his own brethren urged that he was narrow, exclusive and uncharitable, and thus hindering the plea. They intimated that the baptismal question should be ignored, and the pious unimmersed should be received into full fellowship. His answer was:

"We are responsible for the way we deal with God's truth, but not for the results of faithfulness to our convictions. But we wish to say, with all emphasis, that we believe this to be a mistake. At the beginning of the plea of the Campbells for union it was unembarrassed by any of this so-called exclusiveness. They were Presbyterians. They sought the union of professed Christians without regard to immersion, and without the rejection of infant baptism. *Their effort was a signal failure.* The dear, pious people, who were so eulogized

for superior spiritual worth, and pronounced to be so loyal in heart and purpose, turned a deaf ear to the plea for union. . . . But after the champions of this movement were led to surrender infant membership and affusion, and planted themselves on the ground we now occupy, their plea began at once to assert great power, and within fifty years has met with a success that has hardly a parallel in religious movements. We have no reason, even on the ground of expediency, to change our ground. We therefore say to our brethren, in view of every consideration of truth, consistency, charity and expediency, *stand firm;* diminish not a word. As the grounds of difference are narrowed there will be strong efforts, under the plea of charity, to bring about a surrender of gospel teaching concerning baptism. Pedobaptists are bent on forcing this issue. In vain we tell them that they can easily, without a surrender of conscience, agree to that which they and we alike accept as valid baptism. This is scouted by them. They are bent on classifying baptism with things indifferent.

"We will yield to the prejudices and preferences of any and all, and sacrifice all cherished habits, tastes and expediences. But, in regard to the faith and practice revealed in the New Testament, we must be sternly uncompromising. If the battle must come on this question of baptism, there we shall stand on apostolic ground, and repeat, day and night, without ceasing, 'One Lord, one faith, one baptism.'"

Thus, for twenty-five years of the most critical history of the Restoration movement, Mr. Errett held it to the open sea, and we are largely indebted to him for the gratifying fact that the ship did not founder upon the reefs of unscriptural practices and human dogmas.

Mr. Errett died Dec. 19, 1888, in his sixty-ninth year.

JOHN WILLIAM M'GARVEY.

No man among us stood higher and was more generally trusted than J. W. McGarvey. He was born in Hopkinsville, Ky., March 1, 1829, and died in Lexington, Ky., Oct. 6, 1911, in his seventy-ninth year. His father was an Irishman, and came to America when a young man. His mother, a Miss Thompson, of old Virginia stock, was born and reared near Georgetown, Ky.

In 1839 the family moved to Tremont, Ill., where the foundation of his education was well laid in a local academy. In April, 1847, he entered the Freshman class of Bethany College, and in July, 1850, graduated as one of the honor men, delivering the Greek oration and receiving special tokens of appreciation of scholarship from the Faculty. In 1848 he gave his heart to God, and was baptized by Professor Pendleton, and at once determined to devote his life to the ministry of the Word.

The family having removed to Fayette, Mo., he went from Bethany to that place, where he taught a school for boys one year. At a call of the Fayette Church, he gave up the school, and in September, 1851, was ordained as a preacher. In 1853 he accepted the work at Dover, Mo., where he remained nine years, spending much of his time in extensive tours over the State. He also had five public debates during this time.

In 1862 he took up the work in Lexington, Ky. During this year he published his "Commentary on Acts," a work of great merit. In 1865 he was elected professor of sacred history in the College of the Bible at Lexington. After thirty years' service he was made president of the college, which position he held to the day of his death.

We have space for mention of only a few of the elements of this strong character:

1. *He was a man of courage.* He was a man of convictions, and ever ready to enter the lists against all who would assail what he believed to be true. Had he been born a thousand years earlier, he likely would have been in the vanguard of those who, under Syrian suns, were struggling to rescue the sacred trophies of the cross from the hands of infidels. Or, if he had lived in the first century, he would likely have stood arm in arm and heart to heart with Peter and Paul in the earlier battles of the faith. Paul's description of the Christian soldier (Eph. 6:11-19) was never more faithfully illustrated than in himself, in Martin Luther and in Pres. J. W. McGarvey. His courage was not that of the coarse bully, as some have thought, but it was the courage of a calm and conscientious hero, in perfect equipoise, responding to the stern call of battle. "If I were floating on a plank in midocean," he said, "and a man should try to take it from me, I would fight for my life."

2. *He was an eminent Bible critic.* He stood like a mighty Gibraltar against the waves of destructive criticism, and saved the Book from their furious onslaughts. But for the work of this sturdy man, whom no considerations could swerve a hair's-breadth, what might have been our condition to-day? He waded through masses of intricate study, and familiarized himself with every phase of German philosophy, that he might know both sides of the question. During this investigation, embracing the period between his sixtieth and seventy-fifth years, when many feel that it is time to sheathe the sword and turn over the fight to others, he would often come from his study, stretch his arms, take a deep breath, and exclaim: "I feel as though I had been in a struggle with

a mighty giant!" And the time is not distant when the entire religious world will honor him as the leading defender of the faith. From 1893 to 1911 he conducted department in the *Christian Standard*—"Biblical Criticism"—which has been of great value.

3. *He was a strong preacher.* Who that ever heard him will ever forget his sermons? After spending the week in his classroom one would think his students would want to hear some one else on the Lord's Day, but not so. In the large dining-room, where most of the young preachers boarded, this question came up every Sunday morning: "Where are you going to church today?" And the answer usually was: "If I knew Lard would be on his high horse [Moses E. Lard was preaching at Main Street and McGarvey at Broadway], I would go to Main Street; but, as there is doubt about this, I will go to Broadway, for 'Little Mac' never disappoints us." When Lard was at himself, he was a powerful preacher; but, like all men of moods, he was not always "at himself"; but McGarvey, while he often preached great sermons, never fell below a lofty level. His sermons were not ornate, but they were lucid unfoldings of the Book. They flooded man's way with light and inspired him to walk in it. His language was simple enough for a primer, and his sentences were condensed like telegrams. He was easy to hear and hard to forget.

4. *He was a forceful writer.* He was concise and clear. He said what he meant, and meant what he said. One might not agree with him, but he never misunderstood him. He often used a sharp pen, and woe to the antagonist who got in his way when that antagonist was wrong. He wrote voluminously, and was always read. His books are standards as expositions of the

Scriptures, and as a defense of the Book against infidel criticism.

5. *But he was pre-eminently a Bible teacher.* Here he did his greatest work. The classroom was his throne, and never did a king reign more naturally, more royally and more profitably than did he. He knew what he taught, and taught what he knew. There was nothing lazy about him. He never left the student dangling in the air and wondering what he meant. He placed his feet where he was sure. When called to meet his Master he could safely say: "I never weakened the faith of any young man entrusted to me; I never poisoned a single soul with doubt; my work as a teacher has been constructive, not destructive."

His knowledge of the Bible was wonderful. As one of the many students who sat at his feet, this writer can say that he never heard him read a lesson in the classroom, either from the Old Testament or the New; he always recited the Scriptures. He seemed to know them "by heart." When he visited the Holy Land, he kept ahead of his guide, and often knew locations better than he. As a Bible student, both in general and detailed knowledge, perhaps he has had no peer since the days of inspiration. The London *Times* said: "In all probability, John W. McGarvey is the ripest Bible scholar on earth."

And, now, behold the result: His students, numbered by the thousands, famous for their loyalty to the Lord and usefulness in his kingdom, are found in every land, telling the "old, old story"; and though their teacher rests from his labors, his works do follow him.

CHAPTER XXVII.

Independent Missions.

England — Canada — Australia — Yotsuya Mission — Australian Missions—Hors-de-Rome Mission.

Every New Testament church was absolutely independent of every other church, as much so as the different families of a community. They acted separately or in concert, as they thought best. And this must continue as our practice, if we would reproduce the church of that day. There must be no exclusive agencies. If one chooses to work through a missionary society, let him do it; but if he chooses to work through his own congregation, or as an individual, he must not be molested. Our societies are to stand or fall, not by official authority of a convention, but by merit. We should not disparage the work of either, but encourage both, so long as they result in the salvation of men. Having in a previous chapter (XXIV.) spoken of the leading societies, we now call attention to some of the independent missions.

ENGLAND.

Let it not be forgotten that the thought of Christian union was conceived in the heart of Thomas Campbell while he was in the Old World, though it was born in America. Let it also be remembered that it was in the Old World that his great son, Alexander, first saw the evil of denominationalism, and broke with it; and it was there he promised God that if He would save him from the shipwreck, he would give his life to the ministry.

of the Word. Remembering this, as we look upon the greater growth of their work in the New World, we will not forget that it had its rootage in the Old. It will also deepen our interest in the progress of their plea in that land.

The leaven brought by these men to America, and which has wrought so mightily here, has not been latent there. In May, 1809, there was a church of Christ in Chester, Coxlane, North Wales. This old congregation —older than Brush Run—has celebrated its one hundredth anniversary. And during the first quarter of the last century churches were organized in Bristol, Shrewsbury, Wrexham and London, and in other places in the North. But these churches seemed ignorant of each other, and of similar churches in America, until 1833. It was in this year that a young student from America—Peyton C. Wyeth—worshiped one Sunday morning with a Baptist church near Finsbury Pavement, London. He had heard Alexander Campbell, and had accepted his teachings, and he was letting his light shine wherever he went—even in the metropolis of the world. After the service he spoke to William Jones, one of the officers of the church, and a religious author of ability, and told him of the Campbells and their wonderful work across the Atlantic. Mr. Jones was so impressed by the story of the young enthusiast that he wrote Mr. Campbell. Soon after this he started the British *Millennial Harbinger,* hoping through its influence to swing the Scottish Baptist churches of England into the Restoration movement. Of course, such a move would create dissension, and when the editor saw it, he gave it up, rather than become a disturbing element among his brethren.

But the young student's work was not in vain. Other churches, struggling for the reproduction of primitive

Christianity, heard the good news, got in touch with each other, and in 1842, forty-two of them, representing thirteen hundred members, came together in their first general meeting at Edinburgh. In 1847 they had a second meeting at Chester, which was presided over by Alexander Campbell, who was present at the urgent invitation of the English brethren. This meeting represented eighty churches, with twenty-three hundred members.

In 1845 Timothy Coop, of Southport, was converted. He brought into the church wealth, consecration and aggressiveness. He visited America, and imbibed the spirit of enterprise characteristic of the American church and he sought to transfer it to England. He proposed to the Foreign Christian Missionary Society to give $5,000 for every $10,000 they would devote to the evangelization of England. The proposition was accepted, and evangelists were sent across the sea. The message of these men was familiar and acceptable, but the methods were so new and strange that dissensions followed. Many did not take kindly to what was then a new evangelism; neither did they like to appear as though they needed financial aid from others; but least of all were they willing to be classed among those in need of missionaries from a society whose special work was the evangelization of the heathen. Had the work been on the basis of co-operation with the English brethren, and not independently of them, results would probably have been different. But, as it was, in 1880 the churches favoring American methods formed an organization called the "Christian Association."

This new organization has not met the hopes of its friends. It has now, after about thirty years, only twenty churches, with about two thousand members.

The other brethren have succeeded better, and now have 190 churches, with a membership of about fifteen thousand. But the difficulties here are great. It is an old country, with the religious habits of the people fixed and firm; the Established Church is there, entrenched behind the law and rich in money and social influence; and the brethren have no college in which to train their preachers. But if these people could be brought together in harmonious co-operation, all difficulties would vanish, and God would crown their labors with a great victory. We have the right to differ, but not to divide, except on fundamentals.

CANADA.

Canada is the land of opportunity. Sir Wilfrid Laurier says: "The nineteenth century belongs to the United States; the twentieth century will belong to Canada." Doubtless Canada will witness wonderful progress in the next hundred years, but the same will be true of the United States. They are sister governments, living side by side, with only the forty-ninth parallel north latitude, unfortified, and an imaginary line midway in the lakes and rivers between them. But such lines count for nothing in Christianity. Christ was a Jew, but he was not Jewish; and his religion, born in little Palestine, is for the world.

Canada is a large country—four hundred thousand square miles larger than the United States—and it forms about one-third of the British Empire, and is only a little less in size than the continent of Europe. Omitting the northern section, which is hardly habitable, it is still equal in territory with its southern sister. The soil is rich, the mineral wealth is great and the climate is invigorating, conducive to the production of a hardy,

energetic and thinking people. The population is now more than eight million, and is increasing rapidly.

The first traces of the Restoration principles were seen at River John, N. S., about 1815, in the old Scotch Baptist order. The work in Prince Edward Island was a development from this order. Benjamin Howard, an evangelist from the United States, preached in this region fully seventy-five years ago. His was the work of promiscuous seed-sowing, for no churches were organized till 1840. D. Crawford, G. Garrity, W. Hughes and H. Greenlow were also worthy pioneers in that country.

Canada now has one hundred churches, ten thousand members, ninety ministers, and church property worth $250,000. Her expenditures annually are about $50,000 for local work, $7,000 for Home Missions, $4,000 for Foreign Missions and $3,000 from the women. These figures are proof of a consecrated band of Christians, awake alike to the wants of the world at home and abroad. The first grave dug in the foreign field was for a daughter of Nova Scotia; and it was a daughter of Ontario, with great sacrifice, who first knocked at the door of Tibet. Besides these, Canada has sent many others to the heathen world, and given to the United States a large number of her most useful men. But, like England, her chief need is a school in which to train her sons and daughters for the fruitful field crying for more laborers.

AUSTRALIA.

Australia, the island continent, and the largest of the islands, has a coast-line of ten thousand miles, and is two-thirds as large as the United States. The population is near the five-million mark, and is growing at a

rapid rate. The soil is among the best in the world, and the mineral wealth is wonderful. The output of her mines increased from $40,000,000 in 1871 to $120,000,000 in 1905. Her imports in 1908 reached the handsome sum of $500,000,000, and her exports, $610,000,000.

The seed of the primitive gospel came to this great Southland from the British churches. This was as it should be, for Great Britain is the mother of Australia. Sturdy men from the home land came there, and at once unfurled the Lord's banner, established the Lord's table in their homes, and began to tell their neighbors of his love and his power to save. For years they had no preachers giving their entire time to the ministry of the Word, but all of them preached all the time, as they mingled with men in the business and social world (see Acts 8:4), and the Lord saw to it that his word did not return to him void (Isa. 55:11).

While the work thus had its origin from Great Britain, it received a wonderful impetus from American importations. From the British churches they received the good seed of the kingdom, and were rooted and grounded in loyalty to the Lord. But from America came royal spirits, among them Earl, Surber, Gore, Geeslin, Carr, Haley, Maston, and others, who brought with them the American spirit of co-operation and evangelism, and the combination proved a rich blessing to the cause. In Adelaide, where work began in the late forties, there are ten churches, three missions and about four thousand members; in Sydney, where it began in 1851, there are fourteen churches, with about three thousand members; and in Melbourne, where it began in 1853, there are thirty-five churches and more than five thousand members. The work has more than dou-

bled in the last eighteen years, and there are now on the island about thirty thousand members.

Australia has taken two important steps looking to the prosperity and permanency of the work: established a paper and a college. The *Australian Christian* was established by the late A. B. Maston, and it is doing good service. And the Australasian Bible College in Melbourne has about fifty young men preparing to preach the gospel. This is a hopeful beginning.

YOTSUYA MISSION.

Soon after his graduation from Bethany College, in 1894, W. D. Cunningham was asked by the Foreign Society to become one of their missionaries. In 1898 he and his wife were appointed to go to Japan. Two days after starting for the field Mr. Cunningham was taken ill. And after his recovery the Board decided that he would not be able to do the work, and did not reappoint him. But they would not be dissuaded. They felt that God had called them, and they would go, trusting him for all things needed. On Oct. 1, 1901, they reached Tokyo. Mr. Cunningham secured the position of English teacher in a school, and thus provided for living expenses. He soon organized Bible classes, distributed Christian literature, and began to preach on the streets. Just one month after his arrival he began the publication of the *Tokyo Christian,* a monthly, and it has become a permanent feature of his work.

The Lord has never disappointed those who trust in him. In 1902 Miss Alice Miller asked Mr. Cunningham to take charge of the evangelistic work which she was conducting successfully in Yotsuya. The invitation was accepted, and plans were at once adopted for needed buildings. Friends in America came to the rescue, and

he buildings were erected. Three missions have been established, and three evangelists employed, and more than two hundred have been baptized into the Christ.

AUSTRALIAN MISSIONS.

The New Zealand churches support three white missionaries at Bulawayo, South Africa. The Australian churches support as living links through the Foreign Christian Missionary Society one missionary each in China, Japan and India. Two other stations have been established at Beramati, India, and one on Pentecost Island, New Hebrides. Seven white missionaries and twelve natives are employed at these two points, and more than three hundred have been baptized in a single year. This work is done through a committee appointed by the churches at their annual conference.

HORS-DE-ROME MISSION, FRANCE.

In May, 1909, Alfred E. Seddon was sent by the *Christian Standard* to France to write up the Hors-de-Rome movement in that country. He was to remain there five months. No other instructions were given him, hence the mission work that sprang out of it may be regarded as a work of Providence.

Soon after Mr. Seddon reached Paris he made the acquaintance of some ex-priests, and a systematic study of the New Testament was begun. The first meeting was held in the home of M. Hautefeuille, on July 4. Ten ex-priests and some of their wives were present. On the first Lord's Day of August regular preaching services were inaugurated in a hall. These meetings were kept up until May, 1911. On September 8 Mr. Hautefeuille, who had recently been baptized, was solemnly set apart to the ministry of the Word. In the

month following, Mr. Seddon secured a three years lease on the house, No. 45 rue Raspail, Vanves (Seine), just outside of Paris, on the S. W., which is the headquarters of the work. It is known as "Ecole Biblique." Sunday preaching services are held at two places, with Bible school and a meeting for mothers.

A paper, the *Messager Chretien,* is published, and also a number of books, tracts and New Testaments have been translated and distributed. A large correspondence is reaching influential persons in France, Belgium, Switzerland and Italy. About fifty people have been baptized.

Mr. Seddon is supported by his salary as European correspondent of the *Standard,* and the work in other respects by voluntary offerings of friends. The outlook for the purchase of a permanent home is good.

CHAPTER XXVIII.

Russia and Germany.

Sweeney and Patmont Sent to Russia—St. Petersburg —Moscow—Warsaw—Germany.

The principles of this Restoration movement, being a reproduction of those of the New Testament church, are as native to the soul of man as water and bread are to his body. Each was made for the other, and there can be no strong, happy life until the two are brought together. Evidences of this fundamental fact are numerous in the earlier chapters of this story, but none are more striking and more promising than those recently discovered in Russia and Germany.

RUSSIA.

The brethren in New York, being at the principal gateway of the nation, and having a band of Russian Christians in their midst, were naturally the first to note the movement in that land. And, like the church in Jerusalem when she heard the good news from Antioch, they sent a messenger to see about it. Jerusalem sent Barnabas, perhaps her best man, to learn fully as to the report that Gentiles were to be received in the church as well as the Jews, and great good followed. And New York made an equally wise selection when Z. T. Sweeney was sent to Russia. He is a man of exceptional mental and moral strength; he comes of a distinguished preaching family; he is one of the foremost preachers of the land, and now occupies a pulpit in New York City; and he is experienced in world affairs, hav-

ing served our nation as Consul General at Constantinople. But, above all this, he knows the truth and loves it, and it will always be safe in his hands.

ST. PETERSBURG.

On Apr. 23, 1913, Mr. Sweeney sailed from New York, and on the morning of May 8 he arrived in St. Petersburg. Louis R. Patmont, special correspondent of the *Christian Standard,* accompanied him as interpreter. Here he found a church of nine hundred members, seven hundred of whom live in the city. All are baptized believers. They call themselves by Bible names. And when the Government required that they take some other title distinguishing them from the denominations, they chose the name "Gospel Christians." The wisdom of this choice is manifest in the fact that, while it enables them to be courteous to the king, it leaves them loyal to their Lord. They recognize no authority in the religious life but that of Christ and his apostles. New Testament Christianity is stressed as strongly there as it is in the United States. Their influence is felt in all circles—the high as well as the low, the Governmental circles and royal palaces as well as in the humbler homes of life. Many counts and countesses, princes and princesses, are in sympathy with them, and quietly encourage their work. This they do because, after careful investigation, they are satisfied that their influence is good for the state. The emperor has extended them recognition, as he has to no other dissenting body. This is largely the result of the wise and diplomatic conduct of their leader, Ivan S. Prokhanoff. They have but one church, but it meets at six regular meeting-places, and at four other places irregularly. They hold prayer-meetings, Bible-study meetings and

evangelistic meetings, and many are saved. They support two missionaries working among the young. There are fifty preachers in this church; most of them, like Paul, live by tent-making, and preach without pay. They have a preachers' meeting every Monday evening, when one of their number delivers a sermon, which is reviewed by the brethren. Following this, Mr. Prokhanoff delivers a lecture, which is eagerly "noted" by the preachers.

These lectures and sermons are a part of the work of the Bible College, one of the most important features of the Russian work. It is of recent origin, and, for want of friends, it is conducted on a limited scale. Only ten out of thirty applicants were admitted at the opening term. It is believed that the capacity will be increased to fifty by the beginning of the second year, and that soon it will be sending forth each year a hundred well-equipped men into the rich, ripe fields waiting for the gospel, and not one of them will be looking for easy places or large salaries. A strong financial movement in America promises them aid in their hour of emergency.

The brethren of the empire have a national organization, called the "Council of All Russia's Evangelical Christian Union," with headquarters at St. Petersburg. This is a voluntary association, composed of messengers from the different congregations. At the last meeting there were 160 messengers from outside of the city, representing all parts of the empire, from Kiev on the west and Vladivostock on the far east, and from Viatka on the north to Batoum on the south. From north to south these points are twenty-five hundred miles apart, and from east to west the distance is six thousand miles. The "Council," recognizing the local congregation as the

highest legislative body in the church, is simply suggestive and advisory in its work. There are thirty-six evangelists in the field, and new congregations are being organized.

Mr. Sweeney attended ten meetings of St. Petersburg Church, and became well acquainted with the preachers, members and methods of work, and he made a number of addresses setting forth the distinctive features of the Restoration movement. He emphasized with his characteristic force and clearness these features, laying special stress on the work of the Holy Spirit. His addresses were heard with enthusiasm, and by a rising vote they were heartily endorsed.

This movement began about fifty years ago, and was led by General Pashkoff, a wealthy Russian holding an important position under the emperor. He was an intellectual giant, and his heart yearned for the truth with a desire which regarded no cost too great for that precious prize. He spent large sums of money in scattering the Bible among the people. On the coronation of Alexander III. they were brought into the public squares by wagon-loads, and given to all who would accept them. Thus the seed of the kingdom in a single day was sent into every nook and corner of the vast empire.

He preached the simple faith of the Book in season and out of season, and, naturally, it aroused violent opposition in church circles, so that his friend, the emperor, warned him to desist. But this was impossible, and he was exiled. He found his way to Rome, where he continued his good work till death. He has been aptly called "The Alexander Campbell of Russia," for his work there bears a striking resemblance to the work of Mr. Campbell in America.

Though dead, General Pashkoff's work continues. Ivan S. Prokhanoff, a native Russian of remarkable strength, has been called of God to complete the unfinished task. He is one of the great scholars of Russia. After graduating at the Imperial University at St. Petersburg, he continued his studies in London, Paris and Berlin, so that he can teach and preach in Russian, English, French and German. He held a professorship in one of the imperial universities when he began to preach the new-found faith. He was informed that he would have to give up one or the other, and he promptly gave up the professorship.

Mr. Prokhanoff has not yet reached his prime, being less than forty years of age. Physically, intellectually and spiritually he seems to be a perfect specimen of manhood. He is a tireless worker and great organizer, and he believes that God is using him, as he did Joshua, to carry forward the mighty work of his illustrious predecessor.

MOSCOW.

Brethren Sweeney and Patmont, bearing letters from the church in St. Petersburg, were warmly welcomed in Moscow. Here also addresses were made presenting the teachings of the American brethren, and again they were heartily endorsed. The church in Moscow has seven hundred members and six different meeting-places. The people seem generally prosperous and consecrated, and the outlook is bright.

Progress in Russia means sacrifice akin to that of the New Testament church. Opposition is bitter and strong, and every forward step is marked by sacrifice, tears, and sometimes blood. The struggle for truth and liberty is still on, and it will not cease until all ecclesiastical and civil despots bow their knees to the Lord of

lords and King of kings. And the Moscow Church, led by their veteran minister, Bro. Dolgopoloff, understands this, and is ready to meet the issue in the spirit and strength of the Master. It has a host of splendid young men, many of whom are cultured and wealthy, and yet they gladly mingle with the uncultured and the lowly, showing that all are one in the Lord. And the minister has an invaluable friend in Nestor P. Tkochenko, one of the elders, who, for years, has been an untiring worker in the congregation. They have three meeting-places, and are having a steady growth in the city.

WARSAW.

The story of Poland is one of the saddest in the history of nations—sadder even than that of Ireland. She has groaned under the iron heel of the oppressor for many years. Three hundred years ago it looked as if she was to be delivered, but that arch-enemy of all liberty, political and religious—the Pope, with his Jesuits—blighted her hopes, and shoved her back into a deeper darkness. The degrading manifestations of religious sentiment in India may be duplicated in Catholic Poland. Poor peasants may be seen licking the filthy floor as they crawl from the door of the church to the high altar to propitiate some saint or "Mother of God." Not satisfied with all the Madonnas of the white race, they have created a black one, endowed with special healing power in all diseases, and with special protecting power in the most corrupt practices, and possessed of the help needed by girls in finding husbands. Popery here is ancient paganism, which, for political reasons, is sailing under the banner of Christianity.

But Poland at last shows signs of awakening from the long slumber of three centuries. The sons and

daughters of the pioneers of Protestantism, driven from the field so long ago, are turning their eyes to the Bible, and reaching out with hungry hearts for the bread of life. The land is filled with restless truth-seekers, who know little of Christ and the gospel; but they have broken with Rome, and are ready and anxious to receive New Testament Christianity. Perhaps there is not a more inviting mission field in all the world than Poland. A nobler race never breathed than the pure Polish people. In the days of their glory they were always virile, heroic and generous. No true Caucasian should forget that it was King Sobieski of Poland who, in 1683, at the head of twenty thousand Poles, came to the relief of Vienna, and saved all Europe from invasion by an Asiatic horde led on by the Turks. And no liberty-loving people should forget that Poland was the first European nation to give its people a constitution. And no American will ever cease to be grateful to Poland for her sympathy and help when we were struggling for freedom. They heard our cry, and many of her noble sons came and fought with Washington until victory was won, among them the brave Kosciusko and Pulaski, the latter dying for us in battle at Savannah, Ga. Neither must we forget that to-day three million of these people have come to make their home with us. They are tired of Popery, and are free from the environment of their former slavery, and are at the point where they can be more easily reached by the truth than ever before.

What seems to be the dawn of the day of emancipation for Poland reads more like romance than history. The unexpected coming of Nehemiah for the rebuilding of the walls of Jerusalem, and the relighting of the hope of Israel, was not more dramatic than the appearance of Waclaw Zebrowski in the midst of the Polish

people of to-day. This splendid young man, after five years' experience as a priest, turned in disgust from the corruptions of the Romish Church. So great was his influence, and so common was this feeling of disgust, that thirty-three other priests went with him. Out of their old parishioners they organized the Mariavite Church of Poland, which in America is known as the "Old Catholics." They emphasized social culture by building houses for the toiling masses, thus enabling them to live in sanitary and comfortable quarters at a reasonable rent. The people gathered about him in great numbers, and were swayed by him like a forest in a storm. They saw that he was after the flock, rather than the fleece, and that his religion was good for the world that now is as well as for the world to come, and they naturally enrolled under his banner.

The Mariavites were neither Catholics nor Protestants, and both the people and their leader stood at the parting of the ways, waiting for a fuller light and a steadier peace. Zebrowski gave himself to the earnest study of the Bible and prayer. His way was not clear and his heart was not happy. Like Luther, who went to the sacred (?) places of Rome in his hour of anxiety, so he journeyed to the Holy Land, hoping that, in the places where the Lord lived and labored and died, he might find peace.

Later he sought peace by coming to America and being ordained a bishop in the Old Catholic Church, but he found that human ceremonies, like sacred places, could not bestow the rest and peace for which his soul was yearning. "Peace came," he said, "only after I was willing to obey the gospel, and was ready to give up all outward and inward idols; after I was willing to submit to the will of God in the New Testament."

He resigned as priest of the Mariavit Church, and many of his people followed him. They rented private halls, and continued to walk in the light as they learned it. He still believed in, and practiced, "mass." "I still believed in the real presence of Christ in the holy eucharist," he says, "but I learned from the New Testament of the spiritual presence of Christ wherever believers were assembled in his name. I preached this truth, and more light came. The Lord had pity on us and showed us the utter uselessness of pictures of saints, altars and priestly robes. We gave up saying learned prayers, and began to call on the name of the Lord, expressing to him the desires of our seeking souls."

In reading the New Testament the baptismal question soon came up for solution, and Zebrowski visited Prokhanoff at St. Petersburg and other believers in Vilna and Berlin. He became satisfied that it was immersion. Several of the European Protestant denominations urged him to make his home with them, but failed. Neither would he be baptized by the Russian or German Baptists, for they required that he should join their denomination. He was also afraid to be baptized by the Russian brethren, lest he should lose his influence with his followers, for the Poles have never become fully reconciled to their conquerors, the Russians.

This was a serious dilemma. Zebrowski knew not what to do, and so in prayer he asked God for help. For a whole week they prayed and watched and waited. And while they were praying Sweeney and Patmont appeared, much as Peter appeared before Cornelius when he was facing a similar dilemma, and Zebrowski said to them: "Your coming is a direct answer to our prayers." Zebrowski was led down into the river Visla, a stream dear to every Pole because of its history, but now doubly

dear because of these baptisms, and was buried by Patmont with his Lord in baptism. He then baptized his officers. Soon after his return to America Bro. Sweeney received the following message from Zebrowski:

"DEAR BRO. SWEENEY:—I wish to thank you very much for your visit and stay amongst us. You were a witness to our joy expressed in tears, and we shall long remember those happy days. Concerning our spiritual life and growth, I would inform you all is going well. Up to the present I have baptized about seventy persons, some of whom live in Warsaw, and some in Prushkov, near Warsaw. Every week I have several persons to baptize. We still meet in the small room, but are looking for a larger one, and, with God's help, hope to find one soon."

May 18 and 19 will never be forgotten by the brethren at Warsaw. Sweeney preached morning and evening, and no message was ever more joyfully received. "That is what we believe since we study the New Testament," they said, "but we could not express ourselves so systematically and clearly." And they were full of joy to hear of the great brotherhood in America, and hoped the knowledge of each other would increase, and the ties of friendship would become tender and strong. And on Monday, the 19th, Bro. Zebrowski was set apart for the ministry of the Word by the imposition of hands. Sweeney made the ordination address and Patmont led in the prayer.

Surely this is the work of God. The opening of the doors of one of the great nations of the earth in so short a time and in such a signal manner must be the doings of Jehovah. As Europe once called to Asia, saying, "Come over and help us!" so Russia now calls to America, and we must go. A hundred thousand people there,

studying the same Book, are already one with us in faith, and millions more will join them, if we will give to them the gospel in its original simplicity and purity.

GERMANY.

Germany, another one of the world's great nations, is being influenced by the same leaven which is working such wonders in Russia. Bro. Patmont, on Apr. 19, 1913, visited the German Baptist Theological Seminary at Hamburg, and spoke to the student body. His theme was, "The Apostolic Church." After giving a clear description of the church, he closed with the thought that the divided church of the present could never restore the church of the New Testament. Not a word of exception was heard. This was because the founder of the German Baptist movement, I. G. Oncken, who was baptized in Hamburg in 1834, strove honestly to restore apostolic Christianity. He called his church "Believingly Baptized Christians." Professor Hess, the present rector of the seminary, is also in sympathy with the Restoration movement which we plead.

The idea of immersion as Bible baptism is an old one in Germany, reaching back beyond Luther and Zwingli to the time of the Waldenses, and there have been many to preach and practice it; but most of them have been assimilated with the modern Baptists of Germany. However, there still remains in southern Germany the remnant of a once mighty brotherhood of Christians, called "The Church of Jesus Christ." Carl A. Shaufler, born in 1792 and dying in 1877, was the leading spirit among these people. One of these churches in Stuttgart, in 1861, had a membership of 1,364. Shaufler's teachings indicate that he was familiar with the writings of Alexander Campbell and Isaac Errett. He plead for the New

Testament organization and practice. The Lord's Supper was observed every Lord's Day, and all human names and titles were rejected. He had no theological education, but, like Apollos, he was a powerful preacher, and "mighty in word and in doctrine." At his death there was no Elisha to receive his mantle and lead onward the army of the Lord. But, more than this, the idea of an educated ministry was discouraged, and the saddest results followed. They seemed not to realize that even a message from Jehovah may be mutilated by the messenger. The Baptists have profited by this mistake, and sent educated men there, and great numbers have been absorbed by them. Yet large numbers of those thus absorbed by the Baptist Church still cling to the New Testament ideals, and would, with proper encouragement, unite with those who plead for the restoration of primitive Christianity. In Wuertenberg and Baden there are about twenty weak congregations of this class ministered to by J. Theurer. He is a strong man, and is doing great things for God. He was baptized by Shaufler in 1870, and is now sixty-two years old, and he needs help.

Our duty to God seems clear and urgent. Here is a solid foundation which it would require fifty years to lay, and a nucleus, tried and true, ready and anxious to aid in the rebuilding of the old walls and temple. And the need is a brave Nehemiah to lead in this work. May the Lord call him soon, and may our people hold up his hands while he leads in the work.

CHAPTER XXIX.

Centennial Convention.

A Noble Impulse—Attendance—Convention Sermons—Fraternal Greetings—Launching the "Oregon"—Veterans' Camp-fire—The Great Communion Service.

The future historian will pronounce this one of the great conventions of the church. There were some things connected with the program which were hurtful. But when we recall the largeness of that program, and the freedom of thought always encouraged among us, we should not be surprised at these few unfortunate things, but rather that there were not more of them. The utterances of this large number of men and women from all parts of the world were remarkable for their unity. The few discordant notes only served to emphasize this harmony.

The Convention was the result of one of the noblest impulses of the heart—the desire to commemorate and emphasize worthy events in history. It was because of this impulse that we have the memorial Supper. Calvary is the place of the Saviour's sacrifice for a lost world, and it must not be forgotten; and so when he gave the emblems of his sacrifice to the disciples, he said: "This do in remembrance of me." This same impulse makes us write in large letters the names of Luther, Calvin, Wesley and Campbell. They have rendered conspicuous service for God, and, while we are not hero-worshipers, neither are we ingrates, and we do not forget to love and honor them. This noble impulse is seen in our

political life in the honor we bestow on Washington and the Fourth of July. This connection with our national freedom is like that of Calvary with the freedom of the soul, and we can not be true Americans and forget them.

As the Declaration of Independence marks the beginning of our national life, so the "Declaration and Address," written by Thomas Campbell, Sept. 7, 1809, at Washington, Pa., and afterwards fully endorsed by his son Alexander, is generally regarded as the beginning of the Restoration movement of the nineteenth century—a movement wondrously blessed of God. It was altogether proper that its one hundredth anniversary should be commemorated by this Convention. It was also proper that Pittsburgh, Pa., near the place of its birth, should be the place, and Oct. 11-19, 1909, should be the time. And looking back from this first-century milepost it seems perfectly clear that this is the work of God, and that it marks a new era in the history of the church —an era emphasizing the evils of division, and calling his people back, both in spirit and method, to the union for which the Lord prayed, and which was so successful in the first years of the life of the church.

The Convention was well advertised and largely attended. W. R. Warren, Centennial secretary, traveled more than a hundred thousand miles in its interest, and hundreds of thousands of circular letters were sent through the mails. The *Christian Standard* rendered valuable service through its nine great monthly Centennial specials, which were sent in large numbers to persons in other religious bodies. The *Christian-Evangelist* also lent its aid liberally, and fully fifty thousand people attended it.

The aims of the Centennial campaign were twenty-eight. Seven each were "Individual," "Congregational,"

"Institutional" and "General." Some of these were: "Daily worship in every home;" "Each one win one;" "An offering from every disciple to some Christian college;" "All the church and as many more in the Bible school;" "Every church its mission;" "The college for the church, the church for the college, and both for Christ;" "Relief for all disabled ministers; permanent fund, $50,000;" "A thousand recruits to the ministry;" "Ten thousand organized adult classes;" "Two hundred thousand trained workers;" "Two million dollars for missions, benevolence and education;" "The promotion of Christian union by its practice."

The attendance was so large that no hall could accommodate the people. But even if there had been one sufficiently large, no speaker could have made himself heard. Pittsburgh is pre-eminently a business city, and she seldom, even for a day, gives her attention to anything but to her famous industries. But for an entire week she turned from all these and entered heartily into the spirit of the Convention. The immense crowds made it necessary to have from three to five parallel sessions.

On Monday, Ocober 11, at 7:30 P. M., the Convention opened with two parallel sessions—one in Carnegie Music Hall, J. H. Garrison, of St. Louis, presiding, and the other at Luna Park, T. W. Phillips, of New Castle, Pa., in the chair.

Hearty welcome addresses were made at Carnegie Hall by City Solicitor Chas. A. O'Brien, on behalf of the mayor, who was out of the city, and Wallace Tharp, minister of the First Christian Church, Pittsburgh. Responses were made by H. P. Atkins, Richmond, Va.; A. M. Harvuot, Cincinnati, O., and A. C. Rankine, Adelaide, S. Austral.

Two great Convention sermons were preached by

George H. Combs, Kansas City, Mo., and I. J. Spencer, Lexington, Ky. Mr. Spencer's theme was "Centralization on Christ; or, Sovereignty of Jesus;" and that of Mr. Combs, "What Is the Mission of the Disciples of Christ, and How May They Get It Done?" Both sermons are worthy of a place on these pages, but want of space forbids all, except a few quotations from only one of them.

The text of Mr. Combs was John 18:37: "To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth." The preacher began by saying: "Nothing walks with aimless feet—nothing from lowliest carthorse in city ways to tallest angel in courts of God. The ship sails toward a port; the chariot rolls toward a goal. A single grain in a swirl of sand unstraining towards an end were plentiful proof of a godless world. Purpose is everywhere, and this purpose grips the individual as well as the all. No man is born but that his work is born with him. The humblest cradle is rocked in the shadow of a divine decree. Worlds have orbits no more fixed than human souls. God's fingers tug at a baby as surely as at a star.

"We, too, may say, 'For this cause came I into the world.' For something—a something central, imperial, a something undone, and not to be done by others—constitutes the justification of our being. We are either pretentious interlopers, or we are sent of God to do a given work. We are either a necessity or a nuisance."

His answer to the question as to God's purpose in calling us into existence was: "The restoration of the unity of the church to the end that the world may be won to Christ. . . . The disunion of Christendom is more than economic waste; it is more than social inefficiency;

it is more than loss of brotherhood—it is black and damning sin. It has hindered the church in the past; it makes futile the present endeavor; it blocks the way of the to-morrows. Disunity, with its thronging scandals, crucifies the Son of God afresh and puts him to an open shame.

"It is our mission not merely to present a criticism, but a program; to offer not only a condemnation, but a platform. We were sent to translate yearning into accomplishment, and dream of unity into deed. It is our mission to lead the Christian world from the fields of strife into that temple of unity wherein all men are brothers, and over all is God. But how shall this unity be brought about? By turning away from the ecclesiastical traditions of eighteen hundred years, and the recovery of the simplicity of the early Christian faith. The church was once united, and to get back to a real unity you have only to follow the now separated streams of the churches until you reach that place in time and thought when only *one* river flowed. Just as priceless frescoes on old cathedral walls covered over by lime of later days need only the removal of the covering wash that they may look out upon us with their splendid story, so the original church, where all were one in Christ, needs only to be freed from the clouding additions of disputatious years that its primal glory may be revealed. We construct nothing. We reform nothing. We propose only to restore—to wash the old pictures of their dust and smoke that their beauties may live again.

"We ask all Christians to unite by wearing a name at once catholic, Scriptural, the name that is the glory and inspiration of all our churches—the name of Christ. We ask all Christians to unite upon a creed bearing also the marks of Scripturalness and catholicity, a creed living,

vital, unchanging—the person of Christ. We ask all Christians to unite upon the observances of the ordinances of the church as they are revealed in Scripture and in the catholic recognitions of the churches. In a word, we hold that, if the churches were to strip themselves of all that is specially distinctive and sectarian, so divested, they would have all the marks of the apostolic, which is the united, church. Scripturalness, catholicity—these are the twin fixed stars in whose light we journey as we seek the restoration of a united church.'"

Thus in ringing words, not more beautiful than true, was the keynote of the Convention given, and it was echoed and re-echoed to the close. The questions missions, education, temperance, benevolence, church extension, ministerial relief, Bible schools, Christian Endeavor, evangelism, the Lord's Supper, etc., were ably discussed. Thomas and Alexander Campbell, Walter Scott, Barton W. Stone, Isaac Errett and other heroes of our early history were remembered in worthy addresses. The Restoration movement in its origin, character, purpose, progress and outlook was the subject of a number of splendid speeches.

Fraternal messengers from our own people in Australia, England, Canada and New Zealand, with greetings from missionaries from India, China, Japan, Africa, Mexico, Cuba, Norway, Sweden, and many other fields, in connection with the cordial greetings of delegates from the Baptist, Methodist, Presbyterian and other churches, constituted one of the most delightful sessions of the Convention.

Bishop Charles W. Smith, bearing the greetings of the great Methodist family, numbering 6,800,000, said: "I greet you in the name of our common Father, and in the name of Jesus Christ, our Saviour and Lord. As fellow-

soldiers following the same flag, and under the command of the Captain of our salvation, I hail you on the march —hail and Godspeed! A century is not a long period in the vast stretches of human history, but a hundred years of earnest Christian work can not be without lasting results in the establishment of the kingdom of God. To have gathered more than seven thousand ministers, almost twelve thousand churches and about a million and a third of members during this period, with all the educational, philanthropic and spiritual agencies belonging to such a movement, is a work well worthy of a great celebration. We, your friends and neighbors, are glad to be permitted to look in upon you on this happy occasion, tender our congratulations, and join with you in your rejoicings."

J. T. McCrory, representing the United Presbyterian Church, said: "I am charged by the General Assembly of the United Presbyterian Church to bring you the greetings and the Godspeed of that fellowship. I am especially glad to bring you these greetings because we are related. We are blood relations. For you must remember that your Thomas Campbell, who originated your movement, was born in the fellowship from which the United Presbyterian Church sprang. Away back in old Ireland he was a Seceder, and so were we then. And he came to this country, and over yonder in Washington County ministered to congregations of the Associate Church, and we were Associate. And so I congratulate you that you and we have the same ancestry. Now, maybe the reason we do not look so much alike as we might is because you have grown so much bigger than we, and features grow a little larger under those circumstances. Well, you have grown. There is not any question about that; marvelous development in a hundred

years from a little handful of men to a million; from a little corner of a county town to the very ends of the earth. We believe with you that when the Lord's prayer is answered all shall be one. The world never will be won for Christ until God's people are one. Now, we might divide as to just where they should come together, but this is true: they will come together when they come to Jesus Christ. We look back beyond Luther and beyond Calvin and beyond Knox and beyond Campbell to Jesus Christ."

Lathan A. Crandall brought the greetings of the Baptist Church. He said: "The visitor to Westminster Abbey, that mighty mausoleum of England's immortal dead, may read these words chiseled in a stone of the floor: 'May the rich blessings of God rest on every one —be he Englishman, American or Turk—who will help to heal the open sore of the world.' Ecclesiastical boundaries can not circumscribe the fruits of devotion to Jesus Christ. The branches of unselfish service run over denominational walls and bear fruit for all the world. When John, the aged, was writing out of his heart to the hearts of his fellow-Christians, he avowed that 'love is of God; and every one that loveth is begotten of God and knoweth God, for God is love.' Here is our goal. Other things are important; this is vital. Love is the divine dynamic. It answers every demand made by God upon the soul. If we seek Christian unity and the restoration of unadulterated Christianity, our first task is to enthrone love in our own hearts and the hearts of fellow-believers."

These extracts from fraternal addresses, like fragrance from flowers, are sweet, and they indicate the dawning of a day far different and better than the days of our fathers, when they hoisted the banner of Chris-

tian union at this very place one hundred years ago.

One of the most unique and interesting features of the Convention was the dedication and launching of the mission steamer, "The Oregon." The funds for this ship were given by the churches of Oregon, and it was built by the James Reed & Sons Company, of Pittsburgh. An audience of five thousand witnessed the ceremony. The ship is for service on the Congo, Africa, where one of the most remarkable missions of modern times is being developed. The vessel was so constructed that it could be taken apart and shipped to its destination. About $5,000 was raised in about five minutes to defray the expenses of the transportation of the "Oregon" to the Congo. The little ship has proved a rich boon to the African work. It accelerates travel and adds to its comfort, and is a visible and powerful proof of the material blessings of Christianity. It advertises the work of the missionary as nothing else could. When floating gracefully on the bosom of their great river, or forging its way against its strong waves, and when the shrill voice of its whistle penetrates deep into the vast forests, like the church bell in the home land, it is a call to the Christ and the higher life.

Saturday, the 16th, was "Special Centennial Day." Three parallel sessions were held, and all were crowded. The most impressive of these meetings was at the First Presbyterian Church, and known as "The Veterans' Camp-fire." Only those above seventy were called veterans, and about 350 of them, with a great throng of younger people, were present. L. L. Carpenter, with a gavel in his hand made of wood from the Brush Run meeting-house (Chap. X.), presided, and delivered the president's address. C. C. Cline led in the singing of "How firm a foundation, ye saints of the Lord." Alan-

son Wilcox conducted the devotional service, and Jabl Hall led in prayer. Mr. Carpenter emphasized the fa that these old, toil-worn veterans, when fighting our fir battles, were a Bible-believing army. "Destructive cr icism," with its death-dealing poison, was then unknow And C. L. Loos, in a speech following, said: "If y want this cause to triumph and live and be strong, faithful to the Bible. But if you want to sap the found tion of this Reformation, if you want to see its towe fall to the ground, then be unfaithful to the old Book

Pres. J. W. McGarvey made the special address the occasion, and it was most effective. In speaking the courage of the early days, he said: "It is common speak of you as the 'Old Guard,' taking the figure, li many of Paul's metaphors, from military phraseolog When Napoleon's Old Guard was almost annihilated Waterloo, a generous British officer cried out to the co mander, 'Surrender, and save the lives of your bra men.' The answer came back, 'The Old Guard can di but they can not surrender.' So it is with you. You c die, and you are dying rapidly, but the word 'surrende is not in your vocabulary."

Brief speeches were made by C. L. Loos, D. R. Du gan, Clark Braden, Mr. Teachout (ninety-three yea old), T. P. Haley, W. T. Moore, Mr. Bell (of Louisvill Ky.), W. L. Hayden, J. H. McCullough, A. J. Bush, a Mr. Clement, the senior member in the Old Dominion.

When President Carpenter asked all who had bee Christians seventy-five years or more to stand, thr arose. One of these, Mrs. Duncan, when a child of nin years, made the "good confession" under the preachi of Alexander Campbell. The grandfather of her hu band, Mr. Welch, was the man in whose home Thom Campbell wrote the "Declaration and Address."

The closing song, "God Be with You Till We Meet Again," was sung with peculiar tenderness, for all felt that many of these old veterans would never meet again on earth.

Lord's Day, the 17th, was the great day of the feast, and the crowning event of that day was the communion service in the afternoon in Forbes Field, when thirty thousand brethren sat together at the Lord's Supper, and five thousand more, as spectators, looked upon one of the most remarkable and impressive scenes in the history of the world. Many things tended to make it remarkable and impressive:

1. *The day.* All the other days of the Convention had been damp and cold, such weather as would have made this service uncomfortable to all and impossible to many. But on this day the Lord added the only absent element needed for the great occasion by brushing away the clouds and bathing the earth in the warm sunshine. So marked was the change in the weather that many believed and said it was a special providence.

2. *The place.* Forbes Field is a huge amphitheater made of cement and steel, and dedicated to athletic sports. It was akin to the arena (Heb. 12:1) which suggested to Paul the "great cloud of witnesses" looking down from the heavens on the Christian racer. It was roofed, but open except in the rear. Here only one week ago a vast throng witnessed the world's champion baseball games, and the echoes of the wild enthusiasm, mingled with anger and profanity, had hardly died away. The incongruity was plain and painful, and seemed to make impossible the sacredness of the Supper. One might preach or sing here, but how can he commemorate the agonies of his dying Lord? That service, of all others, needs harmonious surroundings, and Forbes Field not

only does not furnish these, but it crowds the vision, th imagination and the memory with that which would de stroy them. But this was not true. God can be wor shiped anywhere (John 4: 19-21). The place is not s important as the heart. And so the reverent and might instinct of worship asserted itself, and Forbes Field be came a temple of God.

3. *The audience.* The heart is stolid indeed which i not moved by the sight of thirty-five thousand peopl massed in a single audience. From end to end of tha multitude was almost the distance of two city blocks and still the order was perfect. Policemen were there, i is true, but never were they more needless. These wer not dangerous lawbreakers; this was not an excited mo ready to wreak vengeance on an enemy; oh, no; it was company of the saints assembled for the worship of thei Saviour.

4. *The order of the service.* It seemed to be perfect and to Wallace Tharp, of the First Church of Pittsburgh we are indebted for this most important feature of th service. It was printed and in the hands of all. Mr Tharp, with a chorus of two hundred voices behind him stood well within the enclosure of the grandstand wings Announcements by megaphone reached every part of th audience, and signals by flag for the commencement o each part were visible to all. When the great audience as if moved by magic, led by the chorus and eight cornets began to sing in perfect harmony, "Nearer, My God, to Thee," there was not only a mighty wave of melody sweeping through the building and far out into the open but there was an inner wave that touched the soul and brought it nearer to God. It was also a soulful momen when, in unison, those thousands repeated the prayer "Our Father, who art in heaven," etc. And bosoms

heaved and eyes swam in tears when, in subdued tones, the great multitude sang:

"'Tis midnight, and on Olive's brow
The suffering Saviour prays alone."

One hundred elders, among them many of our oldest and most distinguished preachers, and five hundred deacons presided at the tables and waited on the people. Not a word was spoken except in the reading of the Scriptures and prayers, which, like the songs, were participated in by all. It required just one hour to complete the service, and at its close the goblets and table coverings used were eagerly sought as cherished souvenirs.

As we turned away from this wonderful service we carried with us some ineffaceable impressions:

1. *The power of Christianity.* If any man thinks our holy religion is dead or dying, he should have been at Forbes Field that day. What but a living and mighty power could have drawn that throng together from all parts of the world—from Europe, Asia, Africa, India, China, Japan, Mexico, Canada, America and the islands of the sea—and held them spellbound in its grasp for an hour, and then sent them away filled with high and holy aspirations?

2. *The cross is the magnet which draws.* The Saviour said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), and Paul, the greatest preacher, said: "I determined to know nothing among you save Jesus Christ and him crucified" (2 Cor. 2:2). "The blood is the life" (Deut. 12:23), therefore a bloodless man is a lifeless man. But this is not more true of our bodies than of our religion. All the ceremonies of the Old Testament were left behind except that one which symbolized the blood of redemption. This one was brought over and incorporated in the New, and made

permanent as a symbol of Calvary. The miracles
Jesus were mighty, his moral code was matchless, a
his life was sinless, but these can not save the soul.
is the "blood of Jesus Christ that cleanseth us from
sin" (1 John 1:7). As it was with the primitive churc
so has it been with this Restoration movement: the Su
per has always been a cardinal feature in our Lord's D
worship, and it must remain so, or, like Samson, we w
be shorn of our power. If need be, let the sermon a
the song go, but never the Supper.

And so we pass the first-century milepost in ou
journey. God has done great things for us and throug
us, whereof we are glad. From a "feeble folk," despise
and rejected by many, we have grown into a great hos
courted and welcomed and honored as one of the leadi
factors in the Christian world. What He will do for u
and by us in the century to come, He only knows. Bu
if we will only be true to Him, it will be infinitely greate
than the past.

CHAPTER XXX.

Retrospect.

The Time—The Place—Bible Teaching—The Deity of Jesus—Faith and Opinion—Faith Not Doctrinal, but Personal—Rule of Faith and Practice—Conversion—Evangelism—The Holy Spirit—Bible Schools—Christian Union.

Now that the great Convention is over, let us, while standing on the mountain-top, use it as an observatory from which to take a view retrospective and prospective: looking backward over the past and forward to the future—noting what has been accomplished, and what yet remains to be done. A people to have made such a record as we have just seen, and at such a time as the nineteenth century, and in spite of the difficulties encountered, are indeed "a peculiar people," and it will be both interesting and profitable to study their method of work. What are some of the leading elements of success?

1. *The time.* To begin a great enterprise too soon or too late is generally a fatal error. It is like pulling unripe fruit. The world is robbed and we are not enriched. Moses made this mistake, and he had to wait in the wilderness forty long years. But the "Declaration and Address" came in the fullness of time. Away back in the time of the Albigenses and Waldenses are seen the first evidences of reformation and restoration, but they are in the germ. Like leaven, they spread far and wide on both sides of the sea. The religious world, conscious of its need, and hoping and praying for relief, heard the

voice of Thomas Campbell in this great utterance, and gradually gave it heed. The fruit was ripe when he plucked it; the iron was hot when he struck it. God for almost two thousand years, had been shaping events for this momentous hour, and now for the first time all things were ready.

2. *The place.* The place was also providential. Such a movement could not have succeeded in Europe at that day. Europe furnished the seed, but America furnished the soil. The fetters which bound religious thought in the Old World, with the political fetters of that region had been broken by the Revolutionary War, and our free institutions and virgin soil lent themselves generously to the new message from heaven. The best seed will fail without the proper soil. The Master's parable (Matt. 13:3-9, 18-23) is misnamed. It is not the parable of the *sower,* but the parable of the *soil.* The seed, God's truth, is always good, but not so the soil.

3. *Bible teaching.* With the coming of the Campbells there came a better method of Bible teaching. They were true to their slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." They insisted that what the Book *said* was more important than what *they said* about the Book; hence their effort was to unfold the Scriptures and let them speak for themselves. They longed for new light, and when it thus flashed on their way, they did not, crawfish-like, back away from it, but welcomed it and walked in it. Mr. Campbell's fine figure representing the Patriarchal age as the starlight, the Jewish age as the moonlight, and the Christian age as the sunlight, has not only moulded the method of teaching in the Restoration movement, but it is influencing greatly the teaching in the religious world at large. The Bible was a tangled skein until they found

his clue. It was dispensational. The patriarchs came first, and directed the family life for twenty-five hundred years; Moses came second, and bound these families into a nation, and for fifteen hundred years he was their leader and lawgiver; then the Christ came, and, gathering together every universal principle in the past, and adding all that was lacking, he issued a proclamation including all men and for all time. In 1816 Mr. Campbell preached his famous sermon on the "Law" before the Red Stone Baptist Association, setting forth these ideas. They were then so new and revolutionary that many thought them heresy, and his trouble with the Baptist people began at that time.

Adapting the same method to the New Testament, it at once became the Book of the common people. It was fourfold in its divisions: the first four books were history, and told about the Christ; the fifth book, the book of conversion, told about the establishment of the church; the twenty-one Epistles were addressed to Christians, teaching them how to live the Christian life, and the last book was a prophecy, telling of the struggles and triumphs of the church in the future.

4. *The deity of Jesus.* The word "deity," instead of "divinity," is used because of the modern abuse of the second word. As used by the Campbells, it needed no substitute, for it meant nothing less than God in the flesh. But now in many pulpits and schools it means nothing more than the divinity found in all humanity. It has been juggled with until it has become the hiding-place of men who should, in common honesty, raise another flag and no longer pretend to be loyal to the Christ, "who being in the form of God, thought it not robbery to be *equal with God;*" who in the beginning "was with God, and *was* God" (Phil. 2:6; John 1:1).

Naturally, when these men began an independent study of the Book, they soon found that Christ was in center. He was to the spiritual universe what the sun was to the material world—the center around which all other lights revolved, and from which they received their powers of illumination. He was the "Alpha and the Omega, the beginning and the end" (Rev. 21:6). Christianity was to be distinctly Christocentric. At that time in the denominational world the church was creedocentric. A man's standing in his church depended far more on his acceptance of the creed than on his loyalty to the Christ. This, therefore, is the greatest discovery of the nineteenth century. Preceding reformers had done much, but they had not done this. Luther, Calvin, Wesley and the Haldanes had done great things for God —so great that time will never efface their fame, and history will see that they receive their meed of praise. But they did not go far enough—perhaps they could not because of the habits and customs of the past—neither were they consistent with the principles of their plea. But the Campbells gave Him first place. They exalted Him above all creeds, all doctrines, all ordinances. They made Him chief among ten thousand, and the one altogether lovely. When He stood, all others must kneel; and when He spoke, all others must be silent. And all through the century of our growth, with the steadiness of the stars, which, despite the shocks of the earth, point to the North Star, so have we pointed to the Star of Bethlehem. *"What* must I believe to be saved?" is not so important as *"Whom* must I believe?" At the threshold of the church the man who would enter is met with a single question: *"Do you believe with all the heart that Jesus is the Christ, the Son of God?"* (Acts 8:37).

When Alexander Campbell was baptized (Chap.

XIII.), even though the administrater was a Baptist preacher, the usual "religious experience" required by that church as an essential to the ordinance was dispensed with, and this apostolic confession was substituted in its place.

5. *Faith and opinion.* The distinction between faith and opinion was clearly made and strongly emphasized by these pioneers, and the result was of great importance. They were not opposed to philosophical investigation. They were schoolmen themselves, and were laboring for the best school advantages for others. They knew that a boy was not more truly "an animated interrogation point" than was his father, and hence the everlasting *Why* was always well to the front among thinking men. But they insisted that salvation was a matter of faith, and faith rested on *facts,* and not on *opinions and speculations* concerning the facts. This was the realm of philosophy, and none but the philosophical could enter it. But Christianity was for all, and it could never reach all if loaded down with philosophical speculations and intricate statements of truth, however true, and however valuable, to the few capable of comprehending them. The masses could never become Christians if required to become philosophers first. For a striking illustration of this point, in the case of Aylett Raines, see Chapter XXI.

6. *Faith not doctrinal, but personal.* On this vital point these men stood almost alone in their day. Since only the Christ could save, said they, and since we come to him only through faith, therefore this faith must not be doctrinal, but personal. We do not believe in faith or repentance or baptism—true dogmas concerning the Christ—but we believe in him, and do these things because he commanded them.

When the student believes in his teacher, or th soldier in his leader, he obeys their commands whetho he understands them or not. There are many thing in the history of our Christ far beyond our powers o reason—the virgin birth, for example—but there is noth ing, absolutely nothing, outside the broad realm of faiti in him. He, a living, loving, mighty Personality, is th foundation of our faith; hence it throbs with life, an constantly urges us onward into a larger and sweeter an more fruitful life in him. Dead creeds never move, bu a living leader is never still.

7. *Rule of faith and practice.* The rediscovery of th Christ as the true creed of Christendom was the master stroke of the Campbells and their colaborers. But th substitution of the New Testament for all human confes sions of faith, as the true rule of faith and practice, wa almost as important. "The church knows nothing o superior or inferior church judicatories," said Mr. Camp bell, "and acknowledges no laws, no canons or goverm ment, other than that of the Monarch of the univers and his laws. This church, having now committed unt it the oracles of God, is adequate to all the purposes o illumination and reformation which entered into the de sign of its Founder."

They did not object to the publishing of their view of the teaching of the Book on questions of faith an duty as a matter of Bible study. Mr. Campbell did much work of this kind in the *Harbinger* and in the *Christia System,* and Isaac Errett later published a tract, "Ou Position," which has been widely circulated, and is gen erally regarded as a correct statement of the movement This writer remembers distinctly the first time this fact was made known to him. He had been reared in a church where an elaborate written creed existed, to which

all inquirers were referred for information concerning the church. He had heard D. M. Grandfield preach, and was impressed with the plea he represented, and asked him for their creed, or rule of faith and practice, that he might the better understand them. Mr. Grandfield handed him a well-fingered copy of the New Testament, saying, "This is our only rule of faith and practice." He followed this astounding declaration with the main reasons why they had substituted the book of God for the books of men, closing with this fine statement: "If a human creed contains more than the New Testament, it contains too much; if it contains less than the New Testament, it contains too little; and if it contains the same as the New Testament, it is needless, for we already have the New Testament." From that day until now the logic of that statement has never been successfully assailed, and its lucidity has never needed explanation.

The demonstration that a religious movement can be held together and propelled forward with no creed but the Christ (creed meaning the belief essential to salvation), and with no authoritative rule of faith and practice other than the New Testament, is a large element in the success of the past, and its value is as great now as then. The regnant thought in the Christian world to-day is the supremacy of Christ. He is being exalted above all parties, creeds, names and denominations. In many places where creeds still exist, their existence is only in name. Christ is recognized as the light, life and authority of the soul. The song now on all lips is rapidly becoming:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him *Lord of all.*"

The source of authority in the United States lies with the people, and is expressed in a written Constitution; for ours is a republic; but the church is a monarchy, with Christ as King, and the New Testament is the constitution by which he governs that kingdom. The constitution of our land has already had many amendments, and these amendments will increase with our age and growth; but the constitution of this divine kingdom is not subject to amendment.

8. *Conversion.* At this point wonderful results have obtained. It might be compared to the sun rising upon a clouded earth, driving away the darkness and flooding it with light. One hundred years ago the darkness surrounding the question of conversion was worse than can well be imagined to-day. Calvinistic theology held the world in a stupor. Instead of looking to the conversions in the Book of Acts as a guide, the people, misled by their teachers, were looking to those transpiring in their midst, and before their eyes, a majority of which were of the most extreme and fanatical character.

The assault on this error was along two lines. The first was philosophical. These new teachers argued that, if a man's death in sin rendered him incapable of action, then it would be unjust to condemn him for non-action. No one would condemn a wheel for being crushed because of non-action until external power had been applied, but not so a man; he ought, when warned, to get out of the way.

Their second argument was an appeal to the Book. They showed that the Scriptures, when correctly translated, made the sinner *active,* and not *passive,* in conversion. The appeal was not "Repent and *be converted,*" but "Repent and *turn*"—a difference equal to the difference between a dead man and a living man. They then

strengthened this position by a detailed examination of the cases of conversion in Acts, showing that, in each of them, the man of his own accord heard, believed and obeyed.

This appeal was irresistible, especially among the more thoughtful. The clouds of superstition lifted, and the light from the Sun of righteousness filled the earth, and multitudes rallied round the cross.

9. *Evangelism.* Evangelism, so strongly stressed by these people, was a logical result of their position. When something new and startling has transpired in the school, the children vie with each other in scattering the news. But their discovery was not only new and startling—it was such as to bring joy to thousands who were floundering in the religious fog and mysticism of that time. There was something in this glad message that lent lightness to their feet and eloquence to their lips, and sent them everywhere telling it. And so, for the first half of the nineteenth century, they gave themselves up almost entirely to evangelistic work. The spirit of zeal and self-sacrifice was like that of the apostolic age. Without money and without price they traveled far and wide, preaching in schoolhouses, courthouses, private houses, barns and under the forest trees, and their success was phenomenal. In spite of violent opposition, they gained victory after victory.

Some have criticised them for the friction they aroused, but unjustly. Their message was revolutionary. Like their predecessors in New Testament times, they were turning the world upside down, and this can not be done without a fight. The clergy could not be expected to stand idly by and see their theology shot into holes, and great numbers, with many of their own flocks, gathered into another fold. A collision was as unavoid-

able as it was in the first century. An aggressive gospe will generally arouse opposition. Of course in our time when this message is familiar and popular, in many places there is no need of this antagonism, and it is not aroused.

This evangelistic zeal still continues. Larger in gatherings are witnessed to-day than ever before. And the work is not confined to special evangelists. Many of the local ministers are richly endowed with evangelistic power, and they baptize the people continuously. In fact, a dry baptistery is regarded as proof of an inefficient pulpit.

These men taught that in becoming a Christian three great changes were necessary: a change of heart produced by faith, a change of life produced by repentance, and a change of state produced by baptism. They illustrated it in a forcible and unforgettable way. They compared it to the marriage relation, with Christ as the groom and the church as the bride. In every true marriage there must be these three changes. Faith in each other produces affection. This is followed by a change in their lives—preparation for the new relationship. But these changes, however great, do not constitute a marriage. But when the appointed time comes, and the marriage ceremony is performed, they are married. This ceremony changes their state or relation. Before the ceremony they were in the single state, but after it they were in the married state. The marriage is not dated from the time of the first or second change, but from the time of the third. And if the man worth a million dollars falls dead before the ceremony, the woman can not claim a single penny of his fortune; but if he dies after the ceremony, the law gives her the wife's portion.

10. *The Holy Spirit.* Valuable work was done at

this point, especially on the agency of the Spirit in conversion. The popular idea at that time was that the Spirit, in some miraculous manner, independent of the Word, produced every genuine conversion. The sinner being dead in sin, and unable to think a good thought or do a good deed, and the Word, unaccompanied by this miraculous power, being a "dead letter," such an extraneous influence was an absolute necessity.

This theory was successfully combated with a threefold argument: 1. The apostles, when sent out on their mission of converting the world to Christ, were not told to preach the Spirit, but the gospel (Mark 16:15, 16; Rom. 1:16). 2. In the history of their preaching, which resulted in the conversion of hundreds of thousands, it was seen that they faithfully followed instructions. 3. The Holy Spirit was not a command to be preached, but a promise to be received (Acts 2:38); and when we obey the gospel, God will attend to it whether we understand it or not. But let no one infer that a light estimate was placed on the work of the Spirit. "I would not value at the price of a single mill," said A. Campbell, "the religion of any man which was not begun, carried on and completed by the Holy Spirit."

11. *Bible schools.* As early as 1849, when the American Christian Missionary Society was organized, A. S. Hayden and Isaac Errett issued an appeal in behalf of Sunday-school work, and the Convention appointed a committee on Sunday-school literature. This was the initial move which has led up to the phenomenal interest among us to-day; an interest which has become an enthusiasm, not only in our own ranks, but it has overflowed into the ranks of our religious neighbors. Great schools are seen everywhere, with better organization and better teaching than ever before. The school at

Canton, O., under the leadership of P. H. Welshimer, is at the head of the list, and is known the world over. Up-to-date literature, prepared by experts, is flowing from the printing-presses, and separate chairs are being established in our schools on Bible-school pedagogy. At last we are thoroughly awake to the fact that the way to save the man is to save the child, and that, in the main, conversions should be an *evolution* rather than a *revolution*—the children growing into the kingdom, and not, in later years, being plucked as brands from the burning. In this great work there are many notable leaders, and it is no disparagement to others when we mention W. W. Dowling as a pioneer, and Herbert Moninger as the leader in modern-day methods.

12. *Christian union.* Perhaps the most important of these elements is the plea and plan for the union of God's people. The movement had its origin in a desire for union. Its great battles and splendid victories have been fought and won under this banner, and the final triumph must be here, or it will never be.

But the outlook is full of hope. It is almost impossible to appreciate the conditions of one hundred years ago, so great has been the progress of the Protestant world. Then division was justified and advocated. It stalked abroad with brazen face through the church of God, and claimed to represent the will and the wisdom of the Father. Along with this false claim was an ugly progeny born of this evil mother and perpetuating her character. They were known, and justly so, as hatred, envy, jealousy, distrust, rivalry, deceit and selfishness. But now no plea is so popular as the plea for union; and, though division still exists, the wisest and best men are deploring it and laboring for its destruction. They not only pronounce it the gigantic error of Christendom, but

call it a sin in the sight of both God and man. And so it is, as the blindest must see in the light of facts like the following: In a small district in one of our greatest States there are 662 inhabitants, and they have but *one* school, but *eight* churches. In another territory in a near-by and great State there are 1,393 inhabitants, and *nine* Protestant churches, but no resident preacher. And, if possible, it is even worse on the foreign field. So bad is it there that John R. Mott, an authority on this subject, speaking before the Edinburgh Conference, said: "Gentlemen, if we have to confront this situation with a divided church, we will fall back defeated before we begin."

But the tide at last is turning, and hope lights up the skies. A small machine can be wheeled in different directions often and easily, but when the machine is ponderous and complicated it requires skill, labor, time and patience to change it. The religious world is the most ponderous and complicated piece of machinery with which man has ever had to deal. About four hundred years ago this great machine was turned toward the freedom of the individual, and to-day every wrist is unfettered. Now it is headed toward the co-operation of all kindred spirits, as seen in labor and capital; hence the spirit of Christian union is almost universal. In Scotland, instead ~~of twelve Presbyterian Churches~~, once called the "Split P.'s," there is now the United Church of Scotland. In Canada the theological schools of the Baptist, Presbyterian and Congregational Churches are trying to unite. In our own land the Cumberland Presbyterians and the Presbyterian Church have united. The Presbyterian Churches North and South are working on the union problem, as are the Methodist Churches on opposite sides of Mason and Dixon's line. Union must

come, for already man sees its righteousness, and is co operating with God for its consummation.

The question of Thomas Campbell in the "Declara tion and Address," now more than a hundred years ago is being heard and heeded: "Dearly beloved brethren why should we deem it a thing incredible that the church of Christ in this highly favored country should resum that original unity, peace and purity which belong to it constitution, and constitute its glory?" Regarding the essentials of this union, he says: "Christ alone being the head, the center; his word the rule; an explicit belief of and manifest conformity to it in all things—the terms." And thus, from that day to this, these people have hoisted the banner of Prince Jesus, and called upon all Christians to rally round it and unite in him; and for a rule of faith and practice they have held up his Book to take the place of the rules written by men.

Other items might be added to these twelve, such as the restoration of the ordinances of baptism and the Supper to their original places, the discarding of human names for the names of the Book, etc., and even then the strength of the plea might be summed up in a single sentence: *The restoration of the New Testament church* as the power lying back of this great movement.

CHAPTER XXXI.

Prospect.

A Glorious Picture—Dangers: 1. *Crystalization.* 2. *Compromise.* 3. *False Tests of Fellowship.* 4. *Ignoring True Tests of Fellowship.* 5. *The Childless Church. Duties:* 1. *Advertisement.* 2. *Indoctrination.* 3. *Co-operation.* 4. *Consecration.* 5. *Loyalty.*

We come now to the close of this study with a glance into the future, and we note a few of the things revealed in this vision:

A GLORIOUS PICTURE.

It is the result of the work of a hundred years—ample time to test any religious movement, especially when that hundred years is the nineteenth century. This has been a period of marvelous achievements. In the intellectual, social, scientific and religious worlds it has had no equal. God has wrought wonders during this time. He has almost made the world over. Natural forces have been brought from their hiding-places and harnessed in the service of man, working revolutions in the world of thought, commerce and industry. But Christianity has kept pace with these onward strides. Never was the presence of our Christ more manifest, and never were his stately steppings more stately.

"Out of the shadows of night
The world is rolling into light;
It is daybreak everywhere."

Near the beginning of this century we behold one lone man in an "upper room" in the home of a modest

farmer—Mr. Welch—near Washington, Pa. This man—Thomas Campbell—a cultured, consecrated Presbyterian preacher, with his heart bleeding over divided Christendom, was writing "A Declaration and Address," which was submitted to a group of sympathizing friends in a rural community. These good men liked it, and on Sept. 7, 1809, they decided to print it and give it to all men. It proved to be good seed in good soil, and has yielded a harvest of which only Jehovah could be the Author. On May 4, 1811, Brush Run—a church in the wilderness—was organized with thirty members. This little band, rejoicing in the freedom of a new-born faith, determined to share that joy with all who longed for religious liberty, and it looks as if their dream was to be realized. That church has had a marvelous growth. She has outstripped her religious neighbors, though old and rich and strong. Since 1850 five of the leading Protestant bodies have increased less than fivefold, while this church has had an increase of tenfold, and now has nine thousand preachers, thirteen thousand churches and more than a million and a half members. No such growth has been witnessed since the apostolic age. And it looks as if it would not be too much to expect that the twentieth century would see the New Testament church restored, and the whole world bowing at the feet of the Redeemer. And yet this is the century which Voltaire, the infidel Goliath of Europe, said would witness the blotting out of the name and faith of the Christian; the time when Ingersoll, his American successor, boasted that there would be more opera-houses than churches. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the

heavens shall laugh: the Lord shall have them in derision" (Ps. 2:3, 4).

MENACING DANGERS.

1. *Crystalization.* If it be true that history often repeats itself, we are now nearing a critical period in our progress. The story of religious movements is that, when about our age, and frequently much earlier, they lose sight of their true principles, and crystalize. The Lutheran movement is an example. The fundamental principles advocated by Luther, if followed out to their logical results, would have restored primitive Christianity. The same is true of other reformations. It becomes us, therefore, as students of history and friends of the Christ, to be warned into safety by such examples.

We ought to escape this danger, for our plea is progressive. We have insisted that revelation itself is a progressive development. It was Alexander Campbell who made clear the distinction between its three great dispensations—the Patriarchal, the Jewish and the Christian—characterizing them as the starlight age, the moonlight age and the sunlight age. We have always taught that principles, like their Author, are eternal and unchangeable, but that methods necessarily change with the steps of progress. Truth is one and the same always and under all circumstances. The message we bear is *vital* and not *mechanical*. We have no creed but the Christ, no book but the Bible, and our sole mission is to reproduce the church as it was in the beginning. We would not add to the long list of denominational churches, but would gather the good out of them all, and, under a single banner and a single name, would hurl them as a conquering host against the ramparts of sin, as the apostles did in the first century.

2. *Compromise.* In Nehemiah we have a graphic picture of this danger, and are shown how to meet it (Neh. 2-6). The troubles of this Old Testament reformer assumed three phases. When he first began to rebuild the walls of Jerusalem in order to restore the worship and work of God's people, his enemies were bitter in their opposition. The prophet armed his men and ordered them to continue the work. And, despite the opposition, the walls of the city and the temple were restored. Violent opposition having failed, they next resorted to ridicule, one of the most effective weapons of an enemy. They said the wall erected was a farce; it was so frail that even a fox passing over it would break it down. But, like force, this also failed. And next they offered a compromise, the most deadly of all dopes. "Come down into one of the villages of the plain of Ono, and let us take counsel together." Nehemiah answered: "I am doing a great work, so that I cannot come down; why should the work cease while I leave it and come down to you?" He would not parley for a moment with his foes. The battle was on and there was to be no truce.

Could a parallel be more striking? Are we not striving to rebuild spiritual Jerusalem, and give to men again the church in its primitive purity? Have we not had to contend with force and ridicule? And now, when we are numerous and strong, are we not being flattered as one of the leading "evangelical" denominations? And, alas! is it not true that there are those among us who are ready to be classed as a denomination? Do they not speak of "our denomination," and "our church," and "immersion baptism"? Does not all this mean compromise? And would not compromise be as ruinous with us as it would have been with Nehemiah? The compromise of truth means sure and deserved ruin.

3. *False tests of fellowship.* Fellowship means a participation in common; an association of persons on mutual and friendly terms. All Christians share in common the great salvation of our Christ. They are in fellowship with him, and should be in fellowship with each other. Therefore the terms of salvation and the terms of fellowship must be one and the same. It must not be more difficult to enter heaven than to enter the church. Faith in the Christ and obedience to him are the conditions of salvation, and they are the sole and sufficient tests of fellowship. Him that is weak in the faith receive ye, but not to doubtful disputations (Rom. 14:1). Many Christians then and now have peculiar scruples and prejudices, mainly as the result of education or environment, and Paul teaches that these peculiarities must not be made tests of fellowship. At that time they generally consisted in matters of meats and drinks and ceremonies, but now they usually pertain to musical instruments in the song service and methods of work. All such questions are to be settled in the court of expediency. "All things are lawful, but all things are not expedient" (1 Cor. 6:12). Questions like these are not to be settled by a "Thus saith the Lord," but by sanctified common sense, permeated by a loving forbearance. Had such questions been made tests of fellowship in Paul's day, the church would not have been one; and if we make of them such tests, we must divide.

A vital principle is involved here. As the glory of Christianity is in the blending of justice and mercy, so the glory of the church is in the blending of unity and freedom. Catholicism has union, as has no other church in Christendom, but it has it at the sacrifice of freedom. We want union, but if we can get it only with the loss of liberty, the price is too great. But this is not the

price. We can have union in faith and liberty in opinion and when we have these as the early Christians had them, there will be no divisions among us over questions of expediency, and the church of that day will be reproduced in the church of our day.

4. *Ignoring true tests of fellowship.* Here is the greatest danger which confronts the Restoration movement. That this danger exists is manifest to all who have eyes to see, and it is foolish and cowardly for us, ostrich-like, to pretend that no such peril exists.

We are told by would-be leaders that grave mistakes have been made, and they must be corrected speedily, or all is lost. It is said that the first mistake of the fathers was in thinking that Christian union would come by the destruction of denominationalism, instead of by a broader and more liberal denominationalism. We are told that two other fundamental mistakes grew out of this first one: first, in regard to the conditions of membership, and, second, as regards the basis of union; all of which means that the gospel plan of salvation and the Bible basis of Christian union are not in harmony with "advanced thought," and will have to be modified. And when reduced to its last analysis, it means that our baptism is the chief stone of offence, and that we can not reasonably hope to convert Christendom to our narrow position on this point. These people become sentimental and emotional while exhorting us, and in their spasms of liberality they gush over everybody and everything, and tell us that "one church is as good as another;" that it really makes no difference what one believes "if only his heart is right," and that we must not be too tenacious about the inspiration of the Book, the deity of the Lord or the miracles of the Bible. In other words, they would have us fall into line and take our place as one

of the great denominations of the land. The sweet phrase, "Our denomination," is often on their tongue.

But we are not, in the true sense, a "denomination." Circumstances against which we have protested, but were unable to control, have forced us to appear to be one, and our enemies and the newspapers and the dictionaries have so called us. The primitive church was not a denomination, and therefore we are not, for our sole purpose is to reproduce that church. That church, in its conflict with heathenism, was often so regarded, but the contention was false. Neither are we a "church" in the ordinary use of that word, much less *the* church, or the "Disciples' Church." We are a religious movement within the church, rather than a denominational church. We stand for an idea rather than an organization—that glorious idea of world-wide Christianity which no denomination can ever fully present.

Surely we are not willing to abandon this magnificent ideal, the very heart and core of our existence, and the secret of our power, for the sake of a place, however honorable, among the denominations about us.

5. *The childless church.* This danger is not peculiar to us, but threatens all religious bodies alike. In the early ministry of this writer a little girl saw him baptize a friend of hers in the Missouri River. It was a shocking sight to the timid child, and she asked her mother why it was. The mother told her that the man was going to be good and join the church, and that all such people were baptized. The child said nothing more about it till the next day, but she had been pondering over it. Finally, when she had solved the problem, she said: "Mother, I think I'll just join the Sunday-school."

We do not underestimate the worth of the Bible school. Perhaps no agency to-day is fraught with

greater good to the church of God. But it is like every other good—easily perverted. Even our Saviour may be the Rock of salvation, or the rock of offense, and his gospel may be the savor of life unto life, or of death unto death. And so our Bible schools are thronged with thousands old enough to become Christians, who do not attend church, and are not expected or urged by their parents and teachers to do so. And there are other thousands, generally the young, who have been baptized, and among them are many Bible-school teachers, who usually attend only the Bible school, and are seldom seen at the preaching service of the Lord's table. Looking over the average audience of to-day, we see the aged and the middle-aged, the grandparents and the parents, but not the children. The old-fashioned family pew, with the old and the young, the large and the small, alas! is a thing of the past. Here is the childless church. And what can we expect of this church but, as in the case of the childless family, utter and unavoidable extinction in the near future? The army, the school and the family must be constantly recruited from the young, or time will extinguish them, and the same is true of the church. Here is a problem worthy of the best thought and the best effort of all who love our Lord and his church: *How can we induce the Bible school to attend the preaching and communion service?*

URGENT DUTIES.

1. *Advertisement.* There is no religious body in the land of anything like our numerical strength so little known as ours, and there is none other, considering our plea, which the world so much needs to know. And no one is so much to blame for this condition of things as ourselves. Our conduct here is not only shortsighted-

ness, but it is sin. If God has raised us up for a special mission to men, ought we not to be more diligent in advertising this mission? Allusion here is not to the preaching of the gospel, for all see the importance of that, but to such advertisement as is seen among Unitarians, Adventists and Scientists. They flood the world with literature from their best writers, so that all who desire information regarding them can get it without money and without price. Money wisely spent in this work would bring large results.

2. *Indoctrination.* If our mission is to call the church back to Christ in name, in doctrine, in ordinances and in life, as the panacea for her ills, then our people must know it in its details in order that they may the more effectually propagate it among others.

It is estimated by those who have studied the question that not more than 25 per cent. of our people understand our plea. If this is true, it is impossible to fulfill this mission without some effective plan for the education of the other 75 per cent. They must be made to understand this sacred mission, or they will never appreciate it and work for it. In our early history this was not true. Then not less than 75 per cent. understood it, and could make others understand it. Our preachers preached it, and our Bible-school teachers taught it. It was a common thing then to find a well-thumbed copy of the New Testament in the pocket of the merchant, the lawyer, the doctor and the farmer, and they were able and anxious to give a reason for the hope within them (1 Pet. 3:15). And it ought to be so now. The unconverted seeking the Saviour should not be left to roam at large through the Bible, but should have condensed information compiled by the most capable men among us. And the new convert should have similar instruction, teach-

ing him how to grow "into the measure of the stature of the fulness of Christ" (Eph. 4:13). Then they would be "no more children, tossed to and fro, and carried about with every wind of doctrine" (v. 14), but stalwart soldiers of the cross. They would not be like the bright girl who, when asked what she believed, answered: "I believe what my church believes." And when asked what her church believed, she said: "My church believes what I believe." And when asked what they both believed, she said: "We both believe the same thing." Such a girl, had her teachers done their duty, would never have been caught in this embarrassing dilemma. And if our teachers are faithful, we will soon cease to hear our people, parrot-like, repeating the old, thread-worn phrase, "One church is as good as another." If this is true, then no good reason can be given for our existence, and the sooner we become a "disappearing brotherhood" the better.

3. *Co-operation.* The fact that ours is a movement within the church for the restoration of its former unity ought to make clear our relationship to all other followers of the Lord. We are not to regard them as enemies, but as allies, anxious to see the Christ supreme in his exaltation, and his religion universal in its sway. This was the position of Mr. Campbell. Narrow and bitter critics existed then as now, and they accused him of compromising the plea by admitting that there were Christians other than those immediately connected with his work. Replying to one of these, he said:

"But who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and obeys Him in all things according to his measure of knowledge of His will."

In the great heart of this noble man there was room for the appreciation of everything good in other religious bodies, and he was ready to co-operate with them in every good word and work, when he could do so without the compromise of principle. And we must do the same thing for two reasons: first, because by such joint action many things can be accomplished which would be impossible were we to act separately; and, second, because in such co-operation we learn to appreciate and love each other, a most important essential to the perfect union for which we plead. Students struggling together in the same classes, and soldiers battling arm in arm in the same command, form the strongest and most tender friendships known among men.

4. *Consecration.* A people with the best plea in the world ought to be the people of the best practice. As the world looks upon us it should take knowledge of us that we "have been with Jesus" (Acts 4:13). Our religious lives should be deepened and sweetened day by day. Our logic and our lives must be harmonized; our doctrine and our devotion must move on a common plane. Our logic and doctrine have been irresistible and unanswerable, and they have wrought wonders for our God. But with shamefacedness we must acknowledge that we have not always been lovely and kind in their advocacy. The world is learning to love the plea; now we must make it love the people. And when both are loved, the walls of separation will crumble, and the gates of opposition will open, and our King will again come into his own.

5. *Loyalty.* Unwavering allegiance to our Lord must possess us in every word and act. "Lord, what wilt thou have me to do?" the question of the greatest man ever produced by Christianity, must be the supreme question

of our lives. Imagine a great battle with a million men engaged. The commander has surveyed the field and assigned to each division its place in the struggle. But in the course of the long, hard conflict the lines often changed, and when a lull came and he would re-form them, it was found that nine-tenths were out of position. At the center—the key of the position—the remnant of the one hundred thousand placed there, alone are in line. The shattered columns must be rallied and re-formed, and the battle must be renewed. How shall it be done? Must the little band at the center be withdrawn and aligned with the great masses who have lost position? This would be the simplest and easiest thing to do, and, if left to a popular vote of the army, it would likely be done. But this would mean ruin, and so the commander orders all to re-form on the original line at the center.

Even so our great Commander (Isa. 55:4) has selected the battlefield with Satan, and assigned to His army its position. But in the long struggle of two thousand years there have been many changes, and thousands are out of line to-day. How shall His army be reformed? There is but one safe way: rally all around the banner of the King, and line them up with those who still occupy the original line of battle. Because these are few, this will be called bigoted, narrow and uncharitable, but these must stand firm. There must be no wavering, and no compromise. They must be loving, but loyal. The honor of their Leader, the safety of themselves, and the salvation of the world are all at stake, and they must stand firm.

APPENDIX

OUR POSITION*

By ISAAC ERRETT

CHAPTER I.

THAT IN WHICH WE AGREE WITH THE PARTIES KNOWN AS EVANGELICAL.

In answer to numerous inquiries and requests, we deem it advisable to set forth, in brief and direct terms, a statement of the position and aims of the Disciples, in their plea for a restoration of primitive Christianity. It will not require large space, as our design is not to argue, but simply to state our position. Under three heads we can easily present all that needs to be said:

I. That in which we agree with the parties known as evangelical.

II. That in which we disagree with them all.

III. That in which we differ from some, but not from all of them.

First, then, let us state that much is held by us in common with the parties known as evangelical; nay, there is scarcely anything recognized by them as essential or vital, that is not as truly and as firmly held by us as by

*Representing those followers of Christ who wear the name "Christian" alone, rejecting all denominational names with the divisions of which such names are a part.

them. We are one with them in holding to and advo cating the following items of doctrine:

1. The divine inspiration of the Holy Scriptures co the Old and New Testaments.

2. The revelation of God, especially in the New Testa ment, in the tri-personality of Father, Son, and Holy Spirit.

3. The alone-sufficiency and all-sufficiency of the Bible, as a revelation of the divine character and will, and of the gospel of grace by which we are saved; and as rule of faith and practice.

4. The divine excellency and worthiness of Jesus as the Son of God; his perfect humanity as the Son of man and his official authority and glory as the Christ—the Anointed Prophet, Priest and King, who is to instruct us in the way of life, redeem us from sin and death, and reign in and over us as the rightful Sovereign of our be ing and Disposer of our destiny. We accept, therefore in good faith the supernatural religion presented to us in the New Testament, embracing in its revelations,—

(1) The incarnation of the Logos—the eternal Word of God—in the person of Jesus of Nazareth.

(2) The life and teachings of this divinely anointed Lord and Saviour, as the highest and completest unfolding of the divine character and purposes, as they relate to our sinful and perishing race, and as an end of controversy touching all questions of salvation, duty and destiny.

(3) The death of Jesus as a sin-offering, bringing us redemption through his blood, even the forgiveness of sins.

(4) His resurrection from the dead, abolishing death and bringing life and immortality clearly to light.

(5) His ascension to heaven, and glorification in the

heavens, where He ever liveth, the Mediator between God and men; our great High Priest to intercede for His people; and our King, to rule until His foes are all subdued and all the sublime purposes of His mediatorial reign are accomplished.

(6) His supreme authority as Lord of all.

5. The personal and perpetual mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to dwell in believers as their Comforter, Strengthener and Sanctifier.

6. The alienation of the race from God, and their entire dependence on the truth, mercy and grace of God, as manifested in Jesus, the Christ, and revealed and confirmed to us by the Holy Spirit in the gospel, for regeneration, sanctification, adoption, and life eternal.

7. The necessity of faith and repentance in order to the enjoyment of salvation here, and of a life of obedience in order to the attainment of everlasting life.

8. The perpetuity of Baptism and the Lord's Supper, as divine ordinances, through all ages, to the end of time.

9. The obligation to observe the first day of the week as the Lord's Day, in commemoration of the death and resurrection of Jesus Christ, by acts of worship such as the New Testament teaches, and by spiritual culture such as befits this memorial day.

10. The Church of Christ, a divine institution, composed of such as, by faith and baptism, have openly confessed the name of Christ; with its appointed rulers, ministers and services, for the edification of Christians and the conversion of the world.

11. The necessity of righteousness, benevolence and holiness on the part of professed Christians, alike in view of their own final salvation and of their mission to turn the world to God.

12. The fullness and freeness of the salvation offere in the gospel to all who accept it on the terms propose

13. The final punishment of the ungodly by an eve lasting destruction from the presence of the Lord an from the glory of his power.

These thirteen items certainly present a broad bas of agreement in conceptions of divine truth which ma rightfully be termed catholic. It would be passing strang that a people who hold heartily and unequivocally to thes fundamental truths and principles should be regarde as unevangelical, did we not know the inveterateness of religious prejudice, and the inevitable lot of all wh plead for religious reformation to be misunderstood an misrepresented. Time, however, wears away this preju dice, and as our opponents come out from the mist into clearer view of the positions they have attacked, the try to believe that we have changed wonderfully from what we were, and are now *almost* orthodox! They ca thus gracefully concede to us the present possession o truth without seeming to confess their own error i having misapprehended us in the past. But we paus not for controversy on this. It is not of so much im portance to know who was right or wrong in the past, a to know who is right *now*. We have simply to say tha we stand now where we have always stood, on the point above stated. We presume to not say that no one among us has ever said anything subversive of any of the truth or principles we have enunciated; for, in the contro versies of fifty years, it must be expected that some un ripe or erratic minds would give utterance to some half truths which are necessarily errors. Nor do we say tha even the soundest advocates of our plea have not some times been tempted to indulge in partial views and un grounded utterances. They must have been more tha

then had they escaped the operation of those laws of mind which govern it in breaking away from extremes, or when absorbed in the discussion of particular points of doctrine. The inevitable result is ultraism in a greater or less degree. But we do say, and wish to be emphatic in saying, that from the first day that this plea for a return to primitive Christianity began, until this day, there has been no doubt and no controversy among its leading advocates, and none among the mass of its intelligent adherents, on the thirteen points we have named. Not only have they accepted these teachings, but they have been ready at all times to advocate and defend them against all unbelievers and errorists.

We do not say this with any view to crave a place among the evangelicals. For ourselves, we look with increasing indifference on conventional standards of orthodoxy. It is a small thing to be judged by men. We desire to be found standing in the ranks of the honest advocates of truth, whether that advocacy lift us to the approval of the multitude, or sink us under the heaviest ban of the popular will. The frowns of men can not kill, their smiles can not save. Better to share the cross of Jesus than the approval of the multitudes that condemned him. Let us not, therefore, be misunderstood. We write not to soften any angularities in our plea, or to win it favor by any compromise with the opposition. But where there is agreement, for the truth's sake we desire to be understood; and at a time when there is so much need for the united sympathy and labors of all who love our Lord Jesus Christ, it is important to avoid all false issues and urge no differences that are not real and serious.

We shall be better understood when we state the points of difference.

CHAPTER II.

THAT IN WHICH WE DISAGREE WITH THEM ALL.

1. While agreeing as to the divine *inspiration* of th Old and New Testaments, we differ on the question o their equal binding *authority* on Christians. In our view the Old Testament was of authority with *Jews,* the New Testament *is now* of authority with *Christians.* We ac cept the Old Testament as true, and as essential to a proper understanding of the New, and as containng many invaluable lessons in righteousness and holiness which are of equal preciousness under all dispensations; but as a *book of authority* to teach *us* what *we* are to do, the New Testament alone, as embodying the teachings of Christ and his apostles, is our standard.

2. While accepting fully and unequivocally the Scripture statements concerning what is usually called the trinity of persons in the Godhead, we repudiate alike the philosophical and theological speculations of Trinitarians and Unitarians, and all unauthorized forms of speech on a question which transcends human reason, and on which it becomes us to speak "in words which the Holy Spirit teacheth." Seeing how many needless and ruinous strifes have been kindled among sincere believers by attempts to define the indefinable, and to make tests of fellowship of human forms of speech, which lack divine authority, we have determined to eschew all such mischievous speculations and arbitrary terms of fellowship, and to insist only on the "form of sound words" given to us in the Scriptures concerning the Father, the Son, and the Holy Spirit.

3. While agreeing that the Bible furnishes an all-

sufficient revelation of the Divine will, and a perfect rule of faith and practice, we disagree practically in this: *We act consistently with this principle,* and repudiate all human *authoritative* creeds. We object not to publishing, for information, what we believe and practice, in whole or in part, as circumstances may demand, with the reasons therefor. But we stoutly refuse to accept of any such statement as authoritative, or as a test of fellowship, since Jesus Christ alone is Lord of the conscience, and His word alone can rightfully bind us. What He has revealed and enjoined, either personally or by His apostles, we acknowledge as binding; where He has not bound us, we are free; and we insist on standing fast in the liberty wherewith Christ hath made us free, carefully guarding against all perversions of said liberty into means or occasions of strife.

4. With us, the Divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and, in an important sense, the Creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. To persuade men to trust, and love, and obey a Divine Saviour, is the one great end for which we labor in preaching the gospel; assured that if men are right about Christ, Christ will bring them right about everything else. We therefore preach Jesus Christ and him crucified. We demand no other faith, in order to baptism and the church membership, than the faith of the heart in Jesus as the Christ, the Son of the living God; nor have we any term or bond of fellowship but faith in this Divine Redeemer, and obedience to Him. All who trust in the Son of God and obey Him are our brethren, however wrong they may be about anything else; and those who do not trust in this divine Saviour for salvation, and

obey His commandments, are not our brethren, howeve intelligent and excellent they may be in all besides. Fait in the unequivocal testimonies concerning Jesus—his in carnation, life, teachings, sufferings, death for sin, resur rection, exaltation, and Divine sovereignty and priest hood; and obedience to the plain commands He has give us, are with us, therefore, the basis and bond of Christia fellowship. In judgments merely inferential, we reac conclusions as nearly unanimous as we can; and wher we fail, exercise forbearance, in confidence that God wil lead us into final agreement. In matters of expediency where we are left free to follow our own best judgment we allow the majority to rule. In matters of opinion— that is, matters touching which the Bible is either silen or so obscure in its revelations as not to admit of definite conclusions—we allow the largest liberty, so long as none judges his brother, or insists on forcing his own opinion on others, or making them an occasion of strife.

5. While heartily recognizing the perpetual agency of the Holy Spirit in the work of conversion—or, to use a broader term, regeneration—we repudiate all theories of spiritual operations and all theories of the Divine and human natures which logically rule out the word of God as the instrument of regeneration and conversion; or which makes the sinner passive and helpless, regarding regeneration as a miracle, and leading men to seek the evidence of acceptance with God in supernatural tokens or special revelations, rather than in the definite and unchangeable testimonies and promises of the gospel. We require assent to no *theory* of regeneration, or of spiritual influence; but insist that men shall hear, believe, repent, and obey the gospel—assured that if we are faithful to God's requirements on the *human* side of things, He will ever be true to himself and to us in accomplishing what

is needful on the *Divine* side. Our business is to preach the gospel, and plead with sinners to be reconciled to God; asking God, while we plant and water, to give the increase. We care little for the logic of any theory of regeneration, if we may but persuade sinners to believe, repent and obey.

6. While agreeing with all the evangelical in the necessity of faith and repentance, we differ in this: We submit *no other tests* but faith and repentance, in admitting persons to baptism and church membership. We present to them no Articles of Faith other than the one article concerning the Divinity and Christhood of Jesus; we demand no narration of a religious experience other than is expressed in a voluntary confession of faith in Jesus; we demand no probation to determine their fitness to come into the church; but instantly, on their voluntary confession of the Christ, and avowed desire to leave their sins and serve the Lord Christ, unless there are good reasons to doubt their sincerity, they are accepted and baptized, in the name of the Lord Jesus, and *into* the name of the Father, the Son, and the Holy Spirit. They are thus wedded to *Christ,* and not to a set of doctrines or to a party.

7. We not only acknowledge the perpetuity of Baptism, but insist on its meaning, according to the Divine testimonies: "He that believeth and is baptized *shall be saved.*" "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins,* and you shall receive the gift of the Holy Spirit." We therefore teach the believing penitent to seek, through baptism, the divine assurance of the forgiveness of sins, and that gift of the Holy Spirit which the Lord has promised to them that obey Him. Thus, in a hearty and Scriptural surrender to the authority of the Lord Jesus,

and not in dreams, visions or revelations, are we to see for that assurance of pardon and that evidence of son ship to which the gospel points us.

The Lord's Supper, too, holds a different place with us from that which is usually allowed to it. We invest it not with the awfulness of a sacrament, but regard it as a sweet and precious feast of holy memories, designed to quicken our love of Christ and cement the ties of our common brotherhood. We therefore observe it as a part of our regular worship, every Lord's Day, and hold it a solemn, but joyful and refreshing feast of love, in which all the disciples of our Lord should feel it to be a great privilege to unite. "Sacred to the memory of our Lord and Saviour Jesus Christ," is written on this simple and solemn family feast in the Lord's house.

8. The *Lord's* Day—not the Jewish Sabbath—is a New Testament observance, which is not governed by statute, but by apostolic example and the devotion of loyal and loving hearts.

9. *The Church of Christ*—not sects—is a Divine institution. We do not recognize sects, with sectarian names and symbols and terms of fellowship, as *branches* of the Church of Christ, but as unscriptural and anti-scriptural, and therefore to be abandoned for the One Church of God which the New Testament reveals. That God has a people among these sects, we believe; we call on them to come out from all party organizations, to renounce all party names and party tests, and seek only for *Christian* union and fellowship according to apostolic teaching. Moreover, while we recognize the seeming necessity for various denominational movements in the past, in the confusions growing out of the Great Apostasy, we believe that the time has now fully come to expose the evils and mischiefs of the sect spirit and sect

life, and to insist on the abandonment of sects and a return to the unity of spirit and the union and co-operation that marked the churches of the New Testament. We therefore urge the word of God against human creeds; faith in Christ against faith in systems of theology; obedience to Christ rather than obedience to church authority; the Church of Christ in place of sects; the promises of the Gospel instead of dreams, visions and marvelous experiences as evidences of pardon; Christian character, in place of orthodoxy in doctrine, as the bond of union; and associations for co-operation in good works instead of associations to settle questions of faith and discipline.

It will thus be seen that our differential character is found not in the advocacy of new doctrines or practices, but in rejecting that which has been added to the original simple faith and practices of the Church of God. Could all return to this, it would not only end many unhappy strifes and unite forces now scattered and wasted, but would revive the spirituality and enthusiasm of the early Church; as we should no longer need, as in the weakness of sectism, to cater to the world's fashions and follies to maintain a precarious existence. Zion could again put on her beautiful garments and shine in the light of God, and go out in resistless strength to the conquest of the world. To this end, we are not asking any to cast away their confidence in Christ, or to part with aught that is Divine; but to cast away that which is human, and be one in clinging to the Divine. Is it not reasonable? Is it not just? Is it not absolutely necessary, to enable the people of God to do the work of God?

CHAPTER III.

THAT IN WHICH WE DIFFER FROM SOME, BUT NOT FROM ALL.

1. In regard to immersion, we agree with all immersionists. The meaning of the Greek term; its literal and metaphorical uses in the New Testament; the incidental allusions to the primitive practice; the testimonies of ecclesiastical history as to the primitive practice; the testimonies of the leading reformers, such as Luther, Calvin and Wesley, and the admission of a host of lexicographers and critics by practice affusionists, but compelled as scholars to admit the truth as to the meaning of the word and the primitive practice: these have led us to the definite and fixed conclusion that immersion is that which Christ ordained. Moreover, as an effort to restore the primitive *catholicity* of the church is a prominent feature in our work, we can not be blind to the fact that immersion is catholic, while sprinkling and pouring are not. The advocates of affusion, while stoutly contending for it as Scriptural, nevertheless admit that immersion also is baptism. Some do this on philological and historical grounds; but even the extremest advocates of affusion, while disputing the philological and historical arguments for immersion, still admit that it will be accepted, on the ground that the *form* is not essential to the *thing*. So it happily turns out that, by various routes, we can all reach an agreement respecting immersion as baptism, and respecting immersion *only*. We therefore hold to that which bears the stamp of catholicity, and reject that which lacks it.

2. Touching the *subjects* of baptism, we are also in accord with Baptist bodies, and at variance with Pedobaptists. Here, again, we are on catholic ground. There is no controversy as to the baptism of *believers* in Christ; the dispute relates entirely to the baptism of such as do not or can not believe. Infant baptism lacks the stamp of catholicity; believers' baptism has it.

3. As to the *design* of baptism, we part company with Baptists, and find ourselves more at home on the other side of the house; yet we can not say that our position is just the same with that of any of them. Baptists say that they baptize believers *because they are forgiven,* and they insist that they shall have the evidence of pardon before they are baptized. But the language used in the Scriptures declaring what baptism is for, is so plain and unequivocal, that the great majority of Protestants, as well as Roman Catholics, admit it in their creeds to be, in some sense, for the remission of sins. The latter, however, and many of the former, attach to it the idea of regeneration, and insist that in baptism regeneration by the Holy Spirit is actually conferred. Even the Westminster Confession squints strongly in this direction, albeit its professed adherents of the present time attempt to explain away its meaning. We are as far from this ritualistic extreme as from the antiritualism into which the Baptists have been driven. With us, regeneration must be so far accomplished before baptism that the subject is changed in heart, and in faith and penitence must have yielded up his heart to Christ—otherwise baptism is nothing but an empty form. But *forgiveness* is something distinct from *regeneration;* forgiveness is an act of the Sovereign—not a change of the sinner's heart; and while it is extended in view of the sinner's faith and repentance, it needs to be offered in a sensible and tangible

form, such that the sinner can seize it and appropriate it with unmistakable definiteness. In baptism he *appropriates God's promise of forgiveness,* relying on the Divine testimonies: "He that believeth and is baptized shall be saved." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." He thus lays hold of the promise of Christ and appropriates it as his own. He does not *merit* it, nor *procure* it, nor *earn* it, in being baptized; but he *appropriates* what the mercy of God has provided and offered in the gospel. We therefore teach all who are baptized that if they bring to their baptism a heart that renounces sin and implicitly trusts the power of Christ to save, they should rely on the Saviour's own promise—"He that believeth and is baptized shall be saved."

4. In regard to the beginning of the Church of Christ, there is a general agreement among leading theologians and ecclesiastical historians to date it from the day of Pentecost succeeding the resurrection of our Lord from the dead; but this is not the view accepted by any of the religious parties as such. Pedobaptist churches generally teach that the Jewish and Christian churches are the same, the latter being merely an enlargement and improvement of the former. Baptists confine the Church of Christ to the New Testament, but many of them are disposed to date it from the ministry of John the Baptist. With us it is held that the first Church of Christ was planted at Jerusalem on the day of Pentecost referred to, of which we have an account in Acts ii.; that the Jewish institution, with the authority of Moses as lawgiver, passed away when Jesus bowed his head on the cross and said, "It is finished;" that the lawgiver, the covenant, the laws, the subjects, the promises of the new

institution, are different from those of the old; and that from that time onward the terms of salvation, the rules of life, the laws of association, the spirit and genius of religion, are to be learned from Christ and his apostles, and only from Moses and the prophets as these point to those and prepare the way for them. The Bible, therefore, takes on very simple and easy divisions. The Old Testament is introductory to the New. The four Gospels present the knowledge of Jesus, and the evidences on which our faith in this Divine Redeemer should rest. The Acts of the Apostles show how the gospel of salvation was preached and accepted—how sinners were made Christians, and were associated in churches as a spiritual brotherhood. The Epistles were addressed to *Christians,* furnishing a knowledge of Christian duties, rights, privileges, dangers, trials and hopes, and preparing them unto all good works. The Apocalypse is supposed to deal with the fortunes and final destiny of the Church of Christ.

5. In point of church government we agree in the main with Congregationalists and Baptists; but not altogether. The distinction of *clergy* and *laity* is not known among us. All Christians are royal priests to God. Preachers, teachers and rulers are not a caste in any sense. For the sake of order and efficiency we have elders or bishops, deacons and evangelists; yet in the absence of these our members are taught to meet, to keep the ordinances, and encourage each other to love and to good works, and may baptize, administer the Lord's Supper, or do whatever needs to be done to promote their own growth and the salvation of sinners. Nevertheless, as soon as suitable gifts are developed, persons are chosen to act as elders and deacons, and to serve in any other ministry the church may need. The

details of government and discipline are left largely with the elders, they being responsible to the church for their doings.

We have no ecclesiastical courts, properly speaking, outside the individual churches; but it is becoming somewhat general now to refer difficult and unmanageable cases to a committee mutually agreed on by the parties concerned—their decision to be final. Our District, State and National assemblies are not for the discussion or decision of matters of doctrine or discipline, but for co-operation in good works.

6. As it relates to the question of *union,* when this movement began the plea for the union of Christians was peculiar to it. The growth of that sentiment, however, has been so extensive of late years, that it can no longer be said to be peculiar. One important feature of it remains with us as peculiar still. While there is a general confession of the evils of sectarianism, and a general desire to see a union of Christians brought about, no definite basis or plan of union has been presented. Here all are yet groping in the dark, and most are dreaming of attaining to a desirable *unity* without actual union—thus preserving their pet denominationalisms, and at the same time flattering themselves that they are getting away from sectarianism. We have, however, from the first, presented and practiced on a definite plan of union. The presentation of this feature of our plea belongs to another chapter.

CHAPTER IV.

OUR ATTITUDE ON THE UNION QUESTION.

In closing this sketch, we wish to fix attention on our attitude to the *Union* question. There is now a very general acknowledgment of the evils and mischiefs, if not of the actual sin, of sectism. It has not always been so. When this plea for the restoration of primitive Christianity was first made, its prominent feature was a denunciation of the folly and wickedness of sects among Christians, and a plea for the restoration of the catholicity of the apostolic churches. This plea had but few sympathizers then. It was met with suspicion, with doubt, with indifference, with cavil and disputation, with storms of denunciation, as an undesirable and Utopian scheme. There was a united opposition on the part of denominations generally, because they saw that this doctrine struck at the very roots of denominations, and was antagonistical to everything that belonged to mere sect life. Within the last few years, however, a great revolution of public sentiment on this question has been developed. It is no longer necessary to argue, in most communities, the *desirableness* of Christian union; that is freely conceded—nay, more, it is eloquently and ably argued and illustrated by hundreds of tongues and pens in the various evangelical denominations.

Still it must be confessed that the union movement is in a nebulous state. The subject is handled by most writers in a gingerly way. There is painful evidence that the best minds are cramped by their ecclesiastical associations, and are groping after some scheme of union

or sect affiliation, that will avoid the sacrifice of party idols, and enable sectarians to secure the blessings of a broader fellowship by paying down but part of the price.

The different phases of this movement may be thus stated:

1. *The Broad-church phase.* This, if we understand it—as it reveals itself in England—would leave all questions, even the most vital and fundamental, such as the Divinity of Christ, and the inspiration of the Scriptures, open to all who, in a general way, will assent to the requirements of the Church of England, or any other state establishment, subject to whatever mental reservations may be necessary in each case; and thus have a National Church ample enough and liberal enough in its provisions to meet the wants of all. While we see much to admire in the lives and labors of the gifted men who lend the influence of their powerful names to this scheme, we confess to a sort of disgust whenever we stop to think of the sordid *policy* which leads such men to cling to an establishment with whose doctrines and ritual they have no sympathy which would not die out in a day if their livings were not in question. It is, to say the very least, ungenerous to seek to subvert the very life of the institution on which they are dependent for the bread which gives strength to the hand that strikes the deadly blow at a mother's heart. It is not to the credit of the rationalism of this age that so many of its advocates are meanly subsisting and fattening on the spoils of a religion which they disbelieve, and allowing themselves to cling mercenarily to a false position. The cause of God has nothing to hope for from a source so meanly selfish and corrupt.

2. *The Unity phase*—the abstract unionists. These regard *unity* as desirable, but *union* as impracticable.

They advocate a moonshiny sentimentalism of catholicity of *spirit,* which they are well assured can not be realized in *life.* They propose that the sects remain undisturbed in their separate organizations and interests, and merely be put on their best behavior toward each other. The highest aim they propose is a *confederation* of sects for general purposes, in which all agree, leaving all local and rival interests and opposing doctrines to adjust themselves as best they can. How far short this is of any Scriptural model, need not be argued here. We can not forbear quoting the language of Isaiah, as finding a not inapt significance here, albeit the original design was altogether different: "Say ye not, a confederacy, to all to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread."

3. *The Organic Union phase.* This finds varied expression. With some, it is simply the organic union of kindred sects on denominational ground, or the making of one big sect out of several smaller ones; leaving further attempts to the subduing influences of time. With others it is an earnest and avowed attempt to unite the leading evangelical denominations in one, simmering down their creeds into a few articles of concentrated orthodoxy such as all orthodox Christians can accept, and such as will serve at the same time to fence out all who are suspected of a want of orthodoxy.

From one point of view, we sympathize with all these phases of the union movement. We are glad of every utterance which tends to break down sectarian barriers; of every step that condemns the folly and weakness of denominationalism. It is perhaps needful that just such preparatory measures should be adopted to open the way

for something better. It is in the right direction, and the public mind, once led as far away from the old denominational landmarks as these leaders will conduct it, can not well go back into the sectarian fastnesses of the past. But as a *consummation,* none of these proposed measures is devoutly to be wished. "They do but skin and film the ulcerous place." They fail to reach the roots of the disease, and they timidly propose no more than a temporary expedient.

Let us now state the doctrine of Christian union as taught and practiced by us.

1. It frankly avows not only the folly, but the *sin* of sectarianism, and teaches that, just as any other sin, it must be abandoned. It proposes no compromise whatever with denominationalism, but insists that party names, party creeds, and party organizations, being in direct contravention of the teachings of Christ, must be forsaken. It distinguishes between sects going away from the Church of God into Babylon, and sects coming back from Babylon, seeking to find the Church of God. With these latter it has much sympathy, and offers for their imperfect yet important and salutary movements in reformation, many apologies. Still it insists that the return from Babylon to Jerusalem is incomplete so long as rival and jarring sects are found in place of the one catholic apostolical Church of primitive times.

2. It insists that unity and union are practicable; that in the first age of the Church our Lord and his apostles did establish one grand spiritual brotherhood, and did embrace in it men of all classes and nationalities, however diverse or antagonistical their sentiments, tastes and habits may previously have been; and that the Christless condition of society at that time presented much greater obstacles in the way of such a union than any that are

found now among the professed followers of Christ. The difficulties should therefore be manfully met in the face and overcome.

3. It proposes simply a return, "in letter and in spirit, in principle and in practice," to the original basis of doctrine and of fellowship. Seeking after this, it finds—

(1) That all who put their trust in Jesus as the Christ, the Son of God, and for His sake left their sins and renounced all other lordships, were at once accepted as worthy to enter this fellowship. *Faith in the Divine Lord and Saviour was the one essential condition of entrance.* None could enter without faith—infant membership was therefore impossible. None who had faith could be refused admission—no other test was allowed but that of faith in and submission to Jesus, the Christ. We therefore proclaim, in opposition to all big and little creeds in Christendom, *that the original creed has but one article of faith in it, namely:* That Jesus is the Christ, the Son of God. All doctrinal tests but this must be abandoned.

(2) That all such believers were admitted into this fellowship by baptism, upon the authority of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit. We have said in a former chapter that there ought to be no stumbling here, if there is indeed a desire for union; since all admit that immersion is baptism, and nothing else is admitted by all. It can only be the stubbornness of sect-spirit that prevents union in that which all can accept. The only real difficulty here in the way relates to those who have received pouring or sprinkling in adult years, and have conscientious scruples about repeating, as they would regard it, an obedience already rendered. These, however, are exceptional cases, and would soon adjust themselves if it

were once settled that nothing should hereafter be practiced but that which all agree to be sufficient.

(3) That among these baptized believers there was no ecclesiastical caste—no distinction of clergy and laity; but all were brethren, and none was to be called Master or Father. The order of the church must harmonize with this. Nothing must be insisted on as of Divine authority, or be made a test of fellowship, for which there is not a *thus saith the Lord,* in express precept or approved precedent.

4. In all matters where there is no express precept or precedent, the law of love should lead us to that which will promote edification and peace.

(1) In matters merely inferential, unanimity is to be sought, but not forced.

(2) In matters merely prudential, the majority should rule, care being had, however, not to transcend the limits of expediency by contravening any Divine precept; and regard always being had to the prejudices and the welfare of all.

(3) Where Christ has left us free, no man has a right to judge his brother. The largest liberty is here allowed, limited only by the spirit of the apostolic teaching: "If meat cause my brother to stumble, I will eat no meat while the world stands."

Such is, in brief, what we propose as a basis of union. We have no desire for mere organic union any faster than a supreme love for Christ leads to unity of spirit, and prepares men for the voluntary sacrifice of all but Christ.

We have no faith in the practicability of uniting sects on any merely sectarian basis, however liberal. It can not be Christian union unless it is union in Christ—in that which Christ enjoins, neither less nor more. The

present unwillingness, with all the prevalent union sentiment, to abandon sectarian names and interests, proves how unavailing all attempts at a union of parties, as such, must prove. We do not, therefore, propose the union of sects; but call on all the people of God in the various sects to come out from them and unite in the faith and practice taught in the New Testament. We propose in this way to subvert sectarianism—calling the lovers of Jesus out from sects, and leavening those who refuse to come with the doctrine of the New Testament until they, too, shall be ready to give up sect for Christ.

CHAPTER V.

OBJECTIONS TO OUR POSITION.

There are some objections to the plan of union on which we are acting which deserve attention.

I. That while we profess to repudiate everything sectarian, and to advocate only that which is catholic, we do practically establish a sectarian test—admitting none but those who accept our *interpretation* of the meaning of baptism. An affusionist is not allowed to have his own interpretation, but must bend to ours.

This, if true, would be a serious objection. But, in truth, it is not with us a question of *interpretation* at all, but of *translation*. We propose to unite with all believers in Christ Jesus *on the word of God*—to accept what it teaches, and do what it commands. As the word of God was not originally spoken or written in English, we must have it translated in such words as will faithfully convey "the mind of the Spirit." What we insist on is, that *baptizo* is not fairly represented in English by pour, sprinkle or wash, but by dip, plunge, immerse. This being so, a faithful translation leaves no necessity for party interpretation as to the thing required to be done. We repeat, therefore, that we impose our interpretations on none; we simply ask that the word of God shall be faithfully translated. The question is philological.

If it be said that there is doubt as to the proper translation of the original term, we reply: No more doubt than can be raised over any other term that men may choose to dispute about; not so much as may be plausibly

urged against many other leading terms in the New Testament, and none that can present a serious obstacle to union, provided the *spirit* of union is in the ascendant. This will be apparent in the light of the following statements:

1. All the lexicographers of note give dip, plunge, immerse, as the literal meaning of *baptizo.*

2. Ecclesiastical history clearly proves not only that immersion was the primitive practice, but that it continued to be the general practice for over twelve centuries.

3. The Greek Church has always practiced it, and continues to practice it to this day.

4. The Western or Roman Catholic Church freely admits that the original practice was immersion, and does not pretend to base its present practice on the meaning of the word, or the authority of Scripture; but claims that the *Church* has authority to change the ordinances. Both affusion and infant membership are maintained on the ground of *tradition,* by the Roman Catholics, it being freely admitted that they are not to be proved from Scripture alone.

5. Affusion and infant membership obtained a footing among the Reformers *as an inheritance from Rome,* and not on the ground of Scripture authority. They imported them from Babylon as the fruits of their religious training, found themselves in possession of them, and were put to it to find some authority from Scripture to justify them.

6. Luther, Calvin and Wesley all admitted frankly that immersion was the apostolic practice. Calvin justified sprinkling, on the ground that the Church had the authority to modify the *form* somewhat, retaining the

substance; but, he added, "the word 'baptize' signifies to immerse, and *it is certain* that immersion was the practice of the ancient Church."

7. Immersion was that which the rubric of the Church of England required at the time the Presbyterians came into power in England and formed their Directory for Public Worship. They changed it so as to read that sprinkling was not only lawful, but sufficient, and carried it by the casting vote of the Moderator—no one presuming to deny the lawfulness of immersion.

When we add to these considerations what we said in a previous number—that immersion can be accepted by all as valid baptism—it will be seen that we are neither attempting to impose an interpretation on any, nor to tyrannize over the conscience of any. We insist on that which the word of God enjoins, and which all can accept without a sacrifice of conscience.

II. It is objected that the creed which we submit is too broad—it will let in heretics of various stripes, and the Church will soon be loaded down with an intolerable burden of error.

To this we reply:

1. That the question to be met is not, Is this good policy? or, What will come of it?—let such inquiries be put when nothing more sacred than mere expedients is in question—but, Was this the primitive practice? Is this what the apostles taught? It is beyond controversy that, in preaching the gospel and turning sinners to Christ, the apostles knew and were determined to know nothing but Jesus Christ and Him crucified. It is equally certain that they received sinners to baptism, upon their avowed faith in Jesus as the Christ, the Son of the living God. Is it not impious on our part to question the wisdom of Heaven's arrangement and ordinations? How dare we

impose either doctrinal or practical barriers where they imposed none?

2. The human inventions by which it has been sought to keep out heresy and heretics have not been successful. They have made more heresy than they have cured or prevented, and in place of preventing the increase of parties, have been the fruitful sources of division. If sometimes they have kept out those who were unsound in the faith, have they not also kept out many whom God would accept—kept them out because they could not accept the traditions of men? The practical result of human tests is not seen in a united nor yet in a pure church, but quite the reverse.

3. If men are ever persuaded to love and trust in Jesus as a Divine Saviour, they can readily be brought right about all else. The normal development of the love of Christ, as the sovereign power in the soul, will conquer and annihilate errors much more readily than assertion of merely human authority or a formal assent to church dogmas. The early converts to Christianity had many errors in possession, as is evident from the New Testament history; but the apostles evidently trusted that they would outgrow these as rapidly as they advanced in the knowledge and love of Christ. They therefore left them undisturbed in their position *so long as they did not seek to impose them on others,* or so long as these errors did not subvert their faith in Christ. The apostles were jealous of everything that would move men's confidence away from Christ, or supplant His authority; they were tolerant in all beside. Let us quote here the words of another:

"Put Christ in your temple, and whatever ought not to be there will depart at His bidding. Is your congregation disturbed by the presence of birds and beasts that

defile it? Open the door to Him and give Him full possession, for He alone has the power to drive them out. Is the temple of your heart infested with the beasts of selfishness, which show their presence in the works of the flesh? You can not expel them by your will alone. Put Christ in your temple.

"There are yet those who are vainly trying to cleanse the temple of its falsehood by a scourge of small cords of doctrine spun out of their own brain. There are those who are seeking to expel from churches organs, festivals, etc., by the force of their own personal menaces; and there are not wanting those who are seeking to cleanse their own lives by their low keeping in their own strength. Put Christ in your temples, and whatever ought not to be there He will drive out."*

4. It may be possible to unite men in the faith and love of Jesus, the Christ, so as to have one common brotherhood in all the earth, inspired by a common faith, and hope, and love; but it is not possible to establish a catholic brotherhood on any creed of man's devising. The really catholic Church—the only true catholic Church—that of the first and second centuries—had no human creed.

III. It is objected that there is much beyond the Divinity of Christ taught in the Scriptures, and that, if Christians are to be properly instructed, the truths of the Bible must be faithfully taught.

Answer:

1. Unquestionably. These truths disciples are to learn *after they come into the Church;* but they are not tests by which they are admitted. Teachers should fully instruct the Church in all that the Bible teaches; but the members

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*Alexander Procter.

are not bound to receive such instructions any further than they find them established by Scripture testimony. But if the teacher becomes heretical—what then? Let the Church cease to employ him in that capacity.

2. There is a class of speculative questions which can not enter into the teaching of the pulpit, and which can have no proper place in a creed, because they are not questions of *faith,* but of *opinion,* yet their discussion may, in a philosophical point of view, be valuable. All these questions should be relegated to the schools of philosophy where they belong, and there should be freely discussed without danger of ecclesiastical interference.

IV. It is objected that the clashing interests of the various systems of church government will not allow of union.

We reply that when the spirit of Christ shall become superior to the pride of sect, then no question of church polity will be allowed to divide Christians. Church government does not stand among the terms of salvation. If, as is generally argued, the Scriptures give us no definite form of church government, and therefore these various forms have grown up according to necessity, it is evident they can *come down* again according to a new necessity; and he is not acting as a Christian who would allow anything not Divine to stand in the way of the union of the people of God. We do not care to discuss this question more particularly now, because we are satisfied that when all other grave difficulties shall have been overcome, this one will not long be allowed to stand.

V. We can never unite in non-essentials.

True; and it would not be worth much if we did. That is just the line we draw. In essentials—in that which is plainly taught and ordained as the will of God —we must be one; in non-essentials—in all that Christ

has not taught and enjoined—we must be left free, guided only by that law of love which will ever lead us to seek the things that make for peace, and things wherewith one may edify another.

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